

THE
WORKS
OF THE
ENGLISH POETS.

WITH
PREFACES,
BIOGRAPHICAL AND CRITICAL,
BY SAMUEL JOHNSON.

VOLUME THE ELEVENTH.

L O N D O N.

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THE
ELEVENTH VOLUME
OF THE
ENGLISH POETS;
CONTAINING
PART OF
MILTON'S PARADISE LOST,
AND
PARADISE REGAIN'D.

VOL. XI.

THE
NINTH BOOK
OF
PARADISE LOST,

T H E A R G U M E N T.

Satan having compass'd the Earth, with meditated guile returns as a mist by night into Paradise, enters into the Serpent sleeping. Adam and Eve in the morning go forth to their labors, which Eve proposes to divide in several places, each laboring apart. Adam consents not, alledging the danger, lest that enemy, of whom they were forewarn'd, should attempt her found alone. Eve, loath to be thought not circumspect, or firm enough, urges her going apart, the rather desirous to make trial of her strength, Adam at last yields. The Serpent finds her alone, his subtle approach, first gazing, then speaking, with much flattery extolling Eve above all other creatures. Eve wondering to hear the Serpent speak, asks how he attain'd to human speech and such understanding not till now; the Serpent answers, that by tasting of a certain tree in the garden he attain'd both to speech and reason, till then void of both. Eve requires him to bring her to that tree, and finds it to be the tree of knowledge forbidden. The Serpent now grown bolder, with many wiles and arguments induces her at length to eat. She pleas'd with the taste deliberates a while whether to impart thereof to Adam or not, at last brings him of the fruit, relates what persuaded her to eat thereof. Adam at first amaz'd, but perceiving her lost, resolves through vehemence of love to perish with her, and extenuating the trespass eats also of the fruit. The effects thereof in them both; they seek to cover their nakedness, then fall to variance and accusation of one another.

P A R A D I S E L O S T.

B O O K IX.

NO more of talk where God or Angel guest
 With Man, as with his friend, familiar us'd
 To sit indulgent, and with him partake
 Rural repast, permitting him the while
 Venial discourse unblam'd I now must change 5
 Those notes to tragic; foul distrust, and breach
 Disloyal on the part of Man, revolt,
 And disobedience on the part of Heaven
 Now alienated, distance and distaste,
 Anger and just rebuke, and judgment given, 10
 That brought into this world a world of woe,
 Sin and her shadow Death, and Misery
 Death's harbinger Sad task, yet argument
 Not less but more heroic than the wrath
 Of stern Achilles on his foe pursu'd 15
 Thrice fugitive about Troy wall; or rage
 Of Turnus for Lavinia disposu'd,
 Or Neptune's ire or Juno's, that so long
 Perplex'd the Greek and Cytherea's son;
 If answerable stile I can obtain 20
 Of my celestial patroness, who deigns
 Her nightly visitation unimplor'd

And dictates to me slumb'ring, or inspires
 Easy my unpremeditated verse
 Since first this subject for heroic song 25
 Pleas'd me long choosing, and beginning late,
 Not sedulous by nature to indite
 Wars, hitherto the only argument
 Heroic deem'd, chief mast'ry to dissect
 With long and tedious havoc fabled knights 30
 In battels feign'd, the better fortitude
 Of patience and heroic martyrdom
 Unsung, or to describe races and games,
 Or tilting furniture, imblazon'd shields,
 Impresses quaint, comparisons and steeds; 35
 Bases and tinsel trappings, gorgeous knights
 At joust and torneament, then marshal'd feast
 Serv'd up in hall with sewers, and seneschals;
 The skill of artifice or office mean,
 Not that which justly gives heroic name 40
 To person or to poem. Me of these
 Nor skill'd nor studious, higher argument
 Remains, sufficient of itself to raise
 That name, unless an age too late, or cold
 Climate, or years damp my intended wing 45
 Depress'd, and much they may, if all be mine,
 Not hers who brings it nightly to my ear
 The sun was sunk, and after him the star
 Of Hesperus, whose office is to bring
 Twilight upon the earth, short arbiter 50
 'Twixt day and night, and now from end to end
 Night's hemisphere had veil'd th' horizon round.

When

When Satan who late fled before the threats
 Of Gabriel out of Eden, now improv'd
 In meditated fraud and malice, bent 55
 On Man's destruction, maugre what might hap
 Of heavier on himself, fearless return'd
 By night he fled, and at midnight return'd
 From compassing the earth, cautious of day,
 Since Uriel regent of the sun descry'd 60
 His entrance, and forewarn'd the Cherubim
 That kept their watch, thence full of anguish driven,
 The space of sev'n continued nights he rode
 With darkness, thrice the equinoctial line
 He circled, four times cross'd the car of night 65
 From pole to pole, traversing each colure,
 On th' eighth return'd, and on the coast averse
 From entrance or Cherubic watch, by stealth
 Found unsuspected way There was a place,
 Now not, though sin, not time, first wrought the change,
 Where Tigris at the foot of Paradise
 Into a gulf shot under ground, till part
 Rose up a fountain by the tree of life,
 In with the river sunk, and with it rose
 Satan involv'd in rising mist, then sought 75
 Where to lie hid; sea he had search'd and land
 From Eden over Pontus, and the pool
 Mæotis, up beyond the river Ob;
 Downward as far antarctic; and in length
 West from Orontes to the ocean barr'd 80
 At Darien, thence to the land where flows
 Ganges and Indus. thus the orb he roam'd

With narrow search, and with inspection deep
 Consider'd every creature, which of all
 Most opportune might serve his wiles, and found 85
 The Serpent subtlest beast of all the field.

Him after long debate, irresolute
 Of thoughts revolv'd, his final sentence chose
 Fit vessel, fittest imp of fraud, in whom
 To enter, and his dark suggestions hide 90
 From sharpest sight for in the wily snake,
 Whatever sleights none would suspicious mark,
 As from his wit and native subtlety
 Proceeding, which in other beasts observ'd
 Doubt might beget of diabolic power 95
 Active within beyond the sense of brute
 Thus he resolv'd, but first from inward grief
 His bursting passion into plaints thus pour'd.

O Earth, how like to Heav'n, if not prefer'd
 More justly, seat worthier of Gods, as built 100
 With second thoughts, reforming what was old
 For what God after better worse would build
 Terrestrial Heav'n, danc'd round by other Heavens
 That shine, yet bear their bright officious lamps,
 Light above light, for thee alone, as seems, 105
 In thee concentring all their precious beams
 Of sacred influence! As God in Heaven
 Is center, yet extends to all, so thou
 Centring receiv'st from all those orbs, in thee,
 Not in themselves, all their known virtue' appears 110
 Productive in herb, plant, and nobler birth
 Of creatures animate with gradual life

Of growth, sense, reason, all summ'd up in Man.
With what delight could I have walk'd thee round,
If I could joy in ought, sweet interchange 115
Of hill, and valley, rivers, woods, and plains,
Now land, now sea, and shores with forest crown'd,
Rocks, dens, and caves¹ but I in none of these
Find place or refuge; and the more I see
Pleasures about me, so much more I feel 120
Torment within me', as from the hateful siege
Of contraries; all good to me becomes
Bane, and in Heav'n much worse would be my state.
But neither here seek I, no nor in Heaven
To dwell, unless by mast'ring Heav'n's Supreme; 125
Nor hope to be myself less miserable
By what I seek, but others to make such
As I, though thereby worse to me redound:
For only in destroying I find ease
To my relentless thoughts; and him destroy'd, 130
Or won to what may work his utter loss,
For whom all this was made, all this will soon
Follow, as to him link'd in weal or woe;
In woe then, that destruction wide may range.
To me shall be the glory sole among 135
Th' infernal Pow'rs, in one day to have marr'd
What he Almighty shal'd, six nights and days
Continued making, and who knows how long
Before had been contriving, though perhaps
Not longer than since I in one night freed 140
From servitude inglorious well nigh half
Th' angelic name, and thinner left the throng

Of his adorers. he to be aveng'd,
And to repair his numbers thus impair'd,
Whether such virtue spent of old now fail'd 145
More Angels to create, if they at least
Are his created, or to spite us more,
Determin'd to advance into our room
A creature form'd of earth, and him endow,
Exalted from so base original, 150
With heav'nly spoils, our spoils What he decreed
He' effected, Man he made, and for him built
Magnificent this world, and earth his seat,
Him lord pronounc'd, and, O indignity !
Subjected to his service Angel wings, 155
And flaming ministers to watch and tend
Their earthly charge Of these the vigilance
I dread, and to elude, thus wrapt in mist
Of midnight vapor glide obscure, and pry
In every bush and brake, where hap may find 160
The serpent sleeping, in whose mazy folds
To hide 'me, and the dark intent I bring
O foul descent ! that I who erst contended
With Gods to sit the high'est, am now constrain'd
Into a beast, and mix'd with bestial slime, 165
This essence to incarnate and imbrute,
That to the highth of Deity aspir'd ;
But what will not ambition and revenge
Descend to ? who aspires must down as low
As high he soar'd, obnoxious first or last 170
To basest things Revenge, at first though sweet,
Bitter ere long back on itself recoils ,

Let

Let it ; I reck not, so it light well aim'd,
 Since higher I fall short, on him who next
 Provokes my envy, this new favorite 175
 Of Heav'n, this man of clay, son of despite,
 Whom us the more to spite his Maker rais'd
 From dust spite then with spite is best repaid.

So saying, through each thicker dank or dry,
 Like a black mist low creeping, he held on 180
 His midnight search, where soonest he might find
 The serpent · him fast sleeping soon he found
 In labyrinth of many a round self-roll'd,
 His head the midst, well stor'd with subtle wiles .

Not yet in horrid shade or dismal den, 185

Nor nocent yet, but on the grassy herb
 Fearless unfear'd he slept . in at his mouth
 The Devil enter'd, and his brutal sense,
 In heart or head, possessing soon inspir'd

With act intelligential, but his sleep 190

Disturb'd not, waiting close th' approach of morn.

Now when as sacred light began to dawn

In Eden or the humid flow'rs, that breath'd

Their morning incense, when all things that breathe,
 From th' earth's great altar send up silent praise 195

To the Creator, and his nostrils fill

With grateful smell, forth came the human pair,

And join'd their vocal worship to the quire

Of creatures wanting voice ; that done, partake

The season, prime for sweetest scents and airs . 200

Then commune how that day they best may ply

Their growing work for much their work outgrew

The

The hands dispatch of two gard'ning so wide,
And Eve first to her husband thus began

Adam, well may we labor still to dress 205

This garden, still to tend plant, herb, and flower,

Our pleasant task injoin'd, but till more hands

Aid us, the work under our labor grows,

Luxurious by restraint, what we by day

Lop overgrown, or prune, or prop, or bind, 210

One night or two with wanton growth derides

Tending to wild. Thou therefore now advise,

Or bear what to my mind first thoughts present;

Let us divide our labors, thou where choice

Leads thee, or where most needs, whether to wind 215

The woodbine round this arbor, or direct

The clasping ivy where to climb, while I

In yonder spring of roses intermix'd

With myrtle, find what to redress till noon :

For while so near each other thus all day 220

Our task we choose, what wonder if so near

Looks intervene and smiles, or object new

Casual discourse draw on, which intermits

Our day's work brought to little, though begun

Early, and th' hour of supper comes unearn'd. 225

To whom mild answer Adam thus return'd.

Sole Eve, associate sole, to me beyond

Compare above all living creatures dear,

Well hast thou motion'd, well thy thoughts employ'd

How we might best fulfil the work which here 230

God hath assign'd us, nor of me shalt pass

Unprais'd : for nothing lovelier can be found

In woman, than to study household good,
And good works in her husband to promote.
Yet not so strictly hath our Lord impos'd 235
Labor, as to debar us when we need
Refreshment, whether food, or talk between,
Food of the mind, or this sweet intercourse
Of looks and smiles, for smiles from reason flow,
To brute deny'd, and are of love the food, 240
Love not the lowest end of human life.
For not to irksome toil, but to delight
He made us, and delight to reason join'd
These paths and bow'rs doubt not but our joint hands
Will keep from wilderness with ease, as wide 245
As we need walk, till younger hands ere long
Assist us . but if much converse perhaps
Thee satiate, to short absence I could yield :
For solitude sometimes is best society,
And short retirement urges sweet return. 250
But other doubt possesses me, lest harm
Befall thee sever'd from me ; for thou know'st
What hath been warn'd us, what malicious foe
Envyng our happiness, and of his own
Despairing, seeks to work us woe and shame 255
By fly assault ; and somewhere nigh at hand
Watches, no doubt, with greedy hope to find
His wish and best advantage, us asunder,
Hopeless to circumvent us join'd, where each
To other speedy aid might lend at need ; 260
Whether his first design be to withdraw
Our fealty from God, or to disturb

Conjugal love, than which perhaps no bliss
Enjoy'd by us excites his envy more,
Or this, or worse, leave not the faithful side 265
That gave thee be'ing, still shades thee and protects,
The wife, where danger or dishonor lurks,
Safest and seemliest by her husband stays,
Who guards her, or with her the worst endures.

To whom the virgin majesty of Eve, 270
As one who loves, and some unkindness meets,
With sweet austere composure thus reply'd.

Offspring of Heav'n and Earth, and all Earth's Lord,
That such an enemy we have, who seeks
Our ruin, both by thee inform'd I learn, 275
And from the parting Angel over-heard,
As in a shady nook I stood behind,
Just then return'd at shut of evening flowers.
But that thou shouldst my firmness therefore doubt
To God or thee, because we have a foe 280
May tempt it, I expected not to hear.

His violence thou fearst not, being such
As we, not capable of death or pain,
Can either not receive, or can repel.
His fraud is then thy fear, which plain infers 285
Thy equal fear that my firm faith and love
Can by his fraud be shaken or seduc'd;
Thoughts, which how found they harbour in thy breast,
Adam, mis-thought of her to thee so dear

To whom with healing words Adam reply'd. 290
Daughter of God and Man, immortal Eve,
For such thou art, from sin and blame entire

Not diffident of thee do I dissuade
 Thy absence from my fight, but to avoid
 Th' attempt itself, intended by our foe. 295
 For he who tempts, though' in vain, at least asperges
 The tempted with dishonor foul, suppos'd
 Not incorruptible of faith, not proof
 Against temptation thou thyself with scorn
 And anger wouldst resent the offer'd wrong, 300
 Though ineffectual found: misdeem not then,
 If such affront I labor to avert
 From thee alone, which on us both at once
 The enemy, though bold, will hardly dare,
 Or daring, first on me th' assault shall light. 305
 Nor thou his malice and false guile contemn;
 Subtle he needs must be, who could seduce
 Angels, nor think superfluous others aid.
 I from the influence of thy looks receive
 Access in every virtue, in thy fight 310
 More wise, more watchful, stronger, if need were
 Of outward strength; while shame, thou lacking on,
 Shame to be overcome or over-reach'd
 Would utmost vigor raise, and rais'd unite.
 Why shouldst not thou like sense within thee feel 315
 When I am present, and thy trial choose
 With me, best witness of thy virtue try'd?
 So spake domestic Adam in his care
 And matrimonial love; but Eve, who thought
 Less attributed to her faith sincere, 320
 Thus her reply with accent sweet renew'd.
 If this be our condition, thus to dwell

In narrow circuit straiten'd by a foe,
 Subtle or violent, we not indued
 Single with like defense, wherever met,
 How are we happy, still in fear of harm? 335
 But harm precedes not sin only our foe
 Tempting affronts us with his foul esteem
 Of our integrity: his foul esteem
 Sticks no dishonor on our front, but turns 330
 Foul on himself, then wherefore shunn'd or fear'd
 By us? who rather double honor gain
 From his surmise prov'd false, find peace within,
 Favor from Heav'n, our witness, from th' event.
 And what is faith, love, virtue unassay'd 335
 Alone, without exterior help sustain'd?
 Let us not then suspect our happy state
 Left so imperfect by the Maker wise,
 As not secure to single or combin'd.
 Frail is our happiness, if this be so, 340
 And Eden were no Eden thus expos'd. -
 To whom thus Adam fervently reply'd.
 O Woman, best are all things as the will
 Of God ordain'd them, his creating hand
 Nothing imperfect or deficient left 345
 Of all that he created, much less Man,
 Or ought that might his happy state secure,
 Secure from outward force; within himself
 The danger lies, yet lies within his power
 Against his will he can receive no harm. 350
 But God left free the will, for what obeys
 Reason, is free, and reason he made right,

But

But bid her well be ware, and still erect,
 Left by some fair appearing good surpris'd
 She dictate false, and misinform the will 355
 To do what God expressly hath forbid.

Not then mistrust, but tender love enjoins,
 That I should mind thee oft, and mind thou me.
 Firm we subsist, yet possible to swerve,
 Since reason not impossibly may meet 360
 Some specious object by the foe suborn'd,
 And fall into deception unaware,

Not keeping strictest watch, as she was warn'd.
 Seek not temptation then, which to avoid
 Were better, and most likely if from me 365
 Thou sever not. trial will come unsought.

Wouldst thou approve thy constancy, approve
 First thy obedience; th' other who can know,
 Not seeing thee attempted, who attest?
 But if thou think trial unsought may find 370

Us both securer than thus warn'd thou seem'st,
 Go; for thy stay, not free, absents thee more;
 Go in thy native innocence, rely
 On what thou hast of virtue, summon all,
 For God tow'ards thee hath done his part, do thine.

So spake the patriarch of mankind; but Eve
 Persisting, yet submissive, though last, reply'd.

With thy permission then, and thus forewarn'd
 Chiefly by what thy own last reasoning words
 Touch'd only, that our trial, when least sought, 380
 May find us both perhaps far less prepar'd,
 The willing I go, nor much expect

A foe so proud will first the weaker seek;
So bent, the more shall shame him his repulse.

Thus saying, from her husband's hand her hand 385
Soft she withdrew, and like a Wood-Nymph light,
Oread or Dryad, or of Delia's train,
Betook her to the groves, but Delia's self
In gait surpass'd, and Goddess-like deport,
Though not as she with bow and quiver arm'd, 390
But with such gard'ning tools as art yet rude,
Guileless of fire, had form'd, or Angels brought.
To Pales, or Pomona, thus adorn'd,
Likest she seem'd, Pomona when she fled
Vertumnus, or to Ceres in her prime, 395
Yet virgin of Proserpina from Jove.
Her long with ardent look his eye pursued
Delighted, but desiring more her stay
Oft he to her his charge of quick return
Repeated, she to him as oft engag'd 400
To be return'd by noon amid the bower,
And all things in best order to invite
Noontide repast, or afternoon's repose.
O much deceiv'd, much failing, hapless Eve,
Of thy presum'd return ! event perverse ! 405
Thou never from that hour in Paradise
Found'st either sweet repast, or sound repose ;
Such ambush hid among sweet flow'rs and shades
Waited with hellish rancor imminent
To intercept thy way, or send thee back 410
Despoil'd of innocence, of faith, of bliss.
For now, and since first break of dawn the Fiend,

Mere serpent in appearance, forth was come,
 And on his quest, where likehest he might find
 The only two of mankind, but in them 415
 'The whole included race, his purpos'd prey.
 In bow'r and field he fought, where any tuft
 Of grove or garden-plot more pleasant lay,
 Their tendence or plantation for delight.
 By fountain or by shady rivulet 420
 He fought them both, but wish'd his hap might find
 Eve separate, he wish'd, but not with hope
 Of what so seldom chanc'd, when to his wish,
 Beyond his hope, Eve separate he spies,
 Veil'd in a cloud of fragrance, where she stood, 425
 Half spy'd, so thick the roses blushing round
 About her glow'd, oft stooping to support
 Each flow'r of slender stalk, whose head though gay
 Carnation, purple, azure, or speck'd with gold,
 Hung drooping unsustain'd; them she upstays 430
 Gently with myrtle band, mindless the while
 Herself, though fairest unsupported flower,
 From her best prop so far, and storm so nigh.
 Nearer he drew, and many a walk travers'd
 Of statehest covert, cedar, pine, or palm, 435
 Then voluble and bold, now hid, now seen
 Among thick-woven arborets and flowers
 Imborder'd on each bank, the hand of Eve:
 Spot more delicious than those gardens feign'd
 Or of reviv'd Adonis, or renown'd 440
 Alcinous, host of old Laertes' son,
 Or that, not mystic, where the sapient king

Held dalliance with his fair Egyptian spouse.
 Much he the place admir'd, the person more.
 As one who long in populous city pent, 445
 Where houses thick and sewers annoy the air,
 Forth issuing on a summer's morn to breathe
 Among the pleasant villages and farms
 Adjoin'd, from each thing met conceives delight,
 'The smell of grain, or tedded grass, or kine, 450
 Or dairy', each rural sight, each rural sound;
 If chance with nymphlike step fair virgin pass,
 What pleasing seem'd, for her now pleases more,
 She most, and in her look sums all delight:
 Such pleasure took the Serpent to behold 455
 This flow'ry plat, the sweet recess of Eve
 Thus early, thus alone; her heav'nly form
 Angelic, but more soft, and feminine,
 Her graceful innocence, her every air
 Of gesture or least action overaw'd 460
 His malice, and with'rapin sweet bereav'd
 His fierceness of the fierce intent it brought:
 That space the Evil-one abstracted stood
 From his own evil, and for the time remain'd
 Stupidly good, of enmity disarm'd, 465
 Of guile, of hate, of envy, of revenge;
 But the hot Fiend that always in him burns,
 Though in mid Heav'n, soon ended his delight,
 And tortures him now more, the more he sees
 Of pleasure not for him ordain'd: then soon 470
 Fierce hate he recollects, and all his thoughts
 Of mischief, gratulating, thus excites,

Thoughts, whither have ye led me ! with what sweet
 Compulsion thus transported to forget
 What hither brought us ! hate, not love, nor hope 475
 Of Paradise for Hell, hope here to taste
 Of pleasure, but all pleasure to destroy,
 Save what is in destroying, other joy
 To me is lost Then let me not let pass
 Occasion which now smiles ; behold alone 480
 The woman, opportune to all attempts !
 Her husband, for I view far round, not nigh,
 Whose higher intellectual more I shun,
 And strength, of courage haughty, and of limb
 Heroic built, though of terrestrial mold, 485
 Foe not formidable, exempt from wound,
 I not, so much hath Hell debas'd, and pain
 Infeebled me, to what I was in Heaven.
 She fair, divinely fair, fit love for Gods,
 Not terrible, though terror be in love 490
 And beauty, not approach'd by stronger hate,
 Hate stronger, under show of love well feign'd,
 The way which to her ruin now I tend.

So spake the enemy' of mankind, inclin'd
 In serpent, inmate bad, and toward Eve 495
 Address'd his way, not with indented wave,
 Prone on the ground, as snake, but on his rear,
 Circular base of rising folds, that cover'd
 Fold above fold a surging maze, his head
 Crested aloft, and carbuncle his eyes, 500
 With burnish'd neck of verdant gold, erect
 Amidst his curling forces, that on the grass

Floted redundant pleasing was his shape
 And lovely; never since of serpent kind
 Lovelier, not those that in Illyria chang'd 505
 Hermione and Cadmus, or the God
 In Epidaurus, nor to which transform'd
 Ammonian Jove, or Capitoline was seen,
 He with Olympias, this with her who bore
 Scipio the highth of Rome. With tract oblique 510
 At first, as one who sought access, but fear'd
 To interrupt, side-long he works his way.
 As when a ship by skilful steersman wrought
 Nigh river's mouth or foreland, where the wind
 Veers oft, as oft so steers, and shifts her sail. 515
 So varied he, and of his tortuous train
 Curl'd many a wanton wreath in sight of Eve,
 To lure her eye, she busied heard the sound
 Of rustling leaves, but minded not, as us'd
 To such disport before her through the field, 520
 From every beast, more duteous at her call,
 Than at Circean call the herd disguis'd.
 He bolder now, uncall'd before her stood,
 But as in gaze admiring. oft he bow'd
 His turret crest, and sleek enamel'd neck, 525
 Fawning, and lick'd the ground whereon she trod.
 His gentle dumb expression turn'd at length
 The eye of Eve to mark his play, he glad
 Of her attention gain'd, with serpent tongue
 Organic, or impulse of vocal air, 530
 His fraudulent temptation thus began
 Wonder not, sovran Mistress, if perhaps

Thou

Thou canst, who art sole wonder, much less arm
 Thy looks, the Heav'n of mildness, with disdain,
 Displeas'd that I approach thee thus, and gaze 535
 Insatiate, I thus single, nor have fear'd
 Thy awful brow, more awful thus retir'd.
 Fairest resemblance of thy Maker fair,
 Thee all things living gaze on, all things thine
 By gift, and thy celestial beauty' adore 540
 With ravishment beheld, there best beheld
 Where universally admir'd; but here
 In this inclosure wild, these beasts among,
 Beholders rude, and shallow to discern
 Half what in thee is fair, ~~one~~ man except, 545
 Who sees thee? (and what is one?) who shouldst be seen
 A Goddess among Gods, ador'd and serv'd
 By Angels numberless, thy daily train.

So glaz'd the Tempter, and his poem tun'd;
 Into the heart of Eve his words made way, 550
 Though at the voice much marvelling; at length
 Not unamaz'd she thus in answer spake,
 What may this mean? language of man pronounc'd
 By tongue of brute, and human sense express'd?
 The first at least of these I thought deny'd 555
 To beasts, whom God on their creation-day
 Created mute to all articulate sound;
 The latter I demur, for in their looks
 Much reas'on, and in their actions oft appears.
 Thee, Serpent, subtlest beast of all the field 560
 I knew, but not with human voice indu'd;
 Redouble then this miracle, and say,

How cam'st thou speakable of mute, and how
 To me so friendly grown above the rest
 Of brutal kind, that daily are in fight 563
 Say, for such wonder clames attention due.

To whom the guileful Tempter thus reply'd.
 Empress of this fair world, resplendent Eve,
 Easy to me it is to tell thee all [obey'd;
 What thou command'st, and right thou shouldst be
 I was at first as other beasts that graze
 The trodden herb, of abject thoughts and low,
 As was my food, nor ought but food discern'd
 Or sex, and apprehended nothing high :
 Till on a day roving the field, I chanc'd 573
 A goodly tree far distant to behold
 Loaden with fruit of fairest colors mix'd,
 Ruddy and gold · I nearer drew to gaze;
 When from the boughs a savory odor blown,
 Grateful to appetite, more pleas'd my sense 583
 Than smell of sweetest fenel, or the teats
 Of ewe or goat dropping with milk at even,
 Unsuck'd of lamb or kid, that tend their play.
 To satisfy the sharp desire I had
 Of tasting those fair apples, I resolv'd 588
 Not to defer; hunger and thirst at once,
 Pow'rful persuaders, quicken'd at the scent
 Of that alluring fruit, urg'd me so keen.
 About the mossy trunk I wound me soon.
 For high from ground the branches would require 593
 Thy utmost reach or Adam's · Round the tree
 All other beasts that saw, with like desire

Longing

Longing and envying stood, but could not reach.
 Amid the tree now got, where plenty hung
 Tempting so nigh, to pluck and eat my fill 595
 I spar'd not, for such pleasure till that hour
 At feed or fountain never had I found.
 Sated at length, ere long I might perceive
 Strange alteration in me, to degree
 Of reason in my inward pow'rs, and speech 600
 Wanted not long, though to this shape retain'd.
 Thenceforth to speculations high or deep
 I turn'd my thoughts, and with capacious mind
 Consider'd all things visible in Heaven,
 Or Earth, or Middle, all things fair and good; 605
 But all that fair and good in thy divine
 Semblance, and in thy beauty's heav'nly ray
 United I beheld; no fair to thine
 Equivalent or second, which compell'd
 Me thus, though importune perhaps, to come 610
 And gaze, and worship thee of right declar'd
 Sovran of creatures, universal Dame,
 So talk'd the spirit'd sly snake; and Eve
 Yet more amaz'd unwary thus reply'd.
 Serpent, thy overpraising leaves in doubt 615
 The virtue of that fruit, in thee first prov'd:
 But say, where grows the tree, from hence how far?
 For many are the trees of God that grow
 In Paradise, and various, yet unknown
 To us, in such abundance lies our choice, 620
 As leaves a greater store of fruit untouch'd,
 Still hanging incorruptable, till men

Grow up to their provision, and more hands
Help to disburden Nature of her birth

To whom the wily Adder, blithe and glad, 625

Empress, the way is ready, and not long,
Beyond a row of myrtles, on a flat,

Fast by a fountain, one small thicket past
Of blowing myrrh and balm, if thou accept

My conduct, I can bring thee thither soon. 630

Lead then, said Eve. He leading swiftly roll'd
In tangles, and made intricate seem strait,

To mischief swift. Hope elevates, and joy
Brightens his crest, as when a wand'ring fire,

Compact of unctuous vapor, which the night 635
Condenses, and the cold environs round,

Kindled through agitation to a flame,
Which oft, they say, some evil Spi'rit attends,

Hovering and blazing with delusive light,
Misleads th' amaz'd night-wand'rer from his way 640

To bogs and mires, and oft through pond or pool,
There swallow'd up and lost, from succour far.

So glister'd the dire Snake, and into fraud
Led Eve our credulous mother, to the tree

Of prohibition, root of all our woe; 645

Which when she saw, thus to her guide she spake
Serpent, we might have spar'd our coming hither,

Fruitless to me, though fruit be here to' excess,
The credit of whose virtue rest with thee,

Wondrous indeed, if cause of such effects. 650

But of this tree we may not taste nor touch;
God so commanded, and left that command

Sole daughter of his voice; the rest, we live
Law to ourselves, our reason is our law.

To whom the Tempter guilefully reply'd. 655
Indeed ' hath God then said that of the fruit
Of all these garden trees ye shall not eat,
Yet Lords declar'd of all in earth or air?

To whom thus Eve yet sinless. Of the fruit
Of each tree in the garden we may eat, 660
But of the fruit of this fair tree amidst
The garden, God hath said, Ye shall not eat
Thereof, nor shall ye touch it, lest ye die. [bold

She scarce had said, though brief, when now more
The Tempter, but with show of zeal and love 665
To Man, and indignation at his wrong,
New part puts on, and as to passion mov'd,
Fluctuates disturb'd, yet comely and in act
Rais'd, as of some great matter to begin.

As when of old some orator renown'd 670
In Athens or free Rome, where eloquence
Flourish'd, since mute, to some great cause address'd
Stood in himself collected, while each part,
Motion, each act won audience ere the tongue,
Sometimes in highth began, as no delay 675
Of preface brooking through his zeal of right.
So standing, moving, or to highth up grown,
The Tempter all unpassion'd thus began.

O sacred, wise, and wisdom-giving Plant,
Mother of science, now I feel thy power 680
Within me clear, not only to discern
Things in their causes, but to trace the ways

Of highest agents, deem'd however wise.
 Queen of this universe, do not believe
 Those rigid threats of death, ye shall not die: 685
 How should you? by the fruit? it gives you life
 To knowledge; by the threatner? look on me,
 Me who have touch'd and tasted, yet both live,
 And life more perfect have attain'd than fate 690
 Meant me, by vent'ring higher than my lot.
 Shall that be shut to Man, which to the Beast
 Is open? or will God incense his ire
 For such a petty trespass, and not praise
 Rather your dauntless virtue, whom the pain
 Of death denounc'd, whatever thing death be, 695
 Deter'd not from achieving what might lead
 To happier life, knowledge of good and evil;
 Of good, how just? of evil, if what is evil
 Be real, why not known, since easier shunn'd?
 God therefore cannot hurt you, and be just; 700
 Not just, not God; not fear'd then, nor obey'd;
 Your fear itself of death removes the fear.
 Why then was this forbid? Why but to awe,
 Why but to keep you low and ignorant,
 His worshippers; he knows that in the day 705
 Ye eat thereof, your eyes that seem so clear,
 Yet are but dim, shall perfectly be then
 Open'd and clear'd, and ye shall be as Gods,
 Knowing both good and evil as they know.
 That ye shall be as Gods, since I as Man, 710
 Internal Man, is but proportion meet;
 I of brute human, ye of human Gods.

So ye shall die perhaps, by putting off
 Human, to put on Gods; death to be with'd,
 Though threaten'd, which no worse than this can bring.
 And what are Gods that Man may not become
 As they, participating God-like food?
 The Gods are first, and that advantage use
 On our belief, that all from them proceeds;
 I question it, for this fair earth I see, 720
 Warm'd by the sun, producing every kind,
 Them nothing if they all things; who inclos'd
 Knowledge of good and evil in this tree,
 That whoe'er eats thereof, forthwith attains
 Wisdom without their leave? and wherein lies 725
 Th' offense, that Man should thus attain to know?
 What can your knowledge hurt him, or this tree
 Impart against his will if all be his?
 Or is it envy, and can envy dwell
 In heav'nly breasts? these, these and many more 730
 Causes import your need of this fair fruit.
 Goddess humane, reach then, and freely taste
 He ended, and his words replete with gale
 Into her heart too easy entrance won:
 Fix'd on the fruit she gaz'd, which to behold 735
 Might tempt alone, and in her ears the sound
 Yet rung of his persuasive words, impregn'd
 With reason, to her seeming, and with truth;
 Mean while the hour of noon drew on, and wak'd
 An eager appetite, rais'd by the smell 740
 So savory of that fruit, which with desire,
 Inclenable now grown to touch or taste,

Solicited her longing eye; yet first
 Pausing a while, thus to herself she mus'd.

Great are thy virtues, doubtless, best of fruits, 745
 Though kept from man, and worthy to be' admir'd,
 Whose taste, too long forborn, at first assay
 Gave elocution to the mute, and taught
 The tongue not made for speech to speak thy praise,
 Thy praise he also who forbids thy use, 750
 Conceals not from us, naming thee the tree
 Of knowledge, knowledge both of good and evil;
 Forbids us then to taste, but his forbidding
 Commends thee more, while it infers the good
 By thee communicated, and our want: 755
 For good unknown, sure is not had, or had
 And yet unknown, is as not had at all.
 In plain then, what forbids he but to know,
 Forbids us good, forbids us to be wise?
 Such prohibitions bind not. But if death 760
 Binds us with after-bands, what profits then
 Our inward freedom? In the day we eat
 Of this fair fruit, our doom is, we shall die.
 How dies the Serpent? he hath eat'n and lives,
 And knows, and speaks, and reasons, and discerns, 765
 Irrational till then. For us alone
 Was death invented? or to us deny'd
 This intellectual food, for beasts reserv'd?
 For beasts it seems: yet that one beast which first
 Hath tasted, envies not, but brings with joy 770
 The good befall'n him, author unsuspect,
 Friendly to man, far from deceit or guile,

What fear I then, rather what know to fear
 Under this ignorance of good and evil,
 Of God or death, of law or penalty ? 775
 Here grows the cure of all, this fruit divine,
 Fair to the eye, inviting to the taste,
 Of virtue to make wise . what hinders then
 To reach, and feed at once both body' and mind ?

So saying, her rash hand in evil hour 780
 Forth reaching to the fruit, she pluck'd, she eat .
 Earth felt the wound, and Nature from her seat
 Sighing through all her works gave signs of woe,
 That all was lost. Back to the thicket flunk
 The guilty Serpent, and well might, for Eve 785
 Intent now wholly on her taste, nought else
 Regarded, such delight till then, as seem'd,
 In fruit she never tasted, whether true
 Or fancy'd so, through expectation high
 Of knowledge, nor was God-head from her thought.
 Greedily she ingorg'd without restraint,
 And knew not eating death : Sate at length,
 And highten'd as with wine, jocond and boon,
 Thus to herself she pleasingly began.

O sovran, virtuous, precious of all trees 795
 In Paradise, of operation blest
 To sapience, hitherto obscur'd, infam'd,
 And thy fair fruit let hang, as to no end
 Created ; but henceforth my early care,
 Not without song, each morning, and due praise, 800
 Shall tend thee, and the fertil burden ease
 Of thy full branches offer'd free to all ;

Till dieted by thee I grow mature
 In knowledge, as the Gods who all things know;
 Though others envy what they cannot give;
 For had the gift been theirs, it had not here
 Thus grown Experience, next to thee I owe,
 Best guide, not following thee, I had remain'd
 In ignorance, thou open'st wisdom's way,
 And giv'st access, though secret the retire.
 And I perhaps am secret, Heav'n is high,
 High, and remote to see from thence distinct
 Each thing on earth; and other care perhaps
 May have diverted from continual watch
 Our great forbidd'ring, safe with all his spies
 About him. But to Adam in what sort
 Shall I appear? shall I to him make known
 As yet my change, and give him to partake
 Full happiness with me, or rather not,
 But keep the odds of knowledge in my power
 Without copartner? so to add what wants
 In female sex, the more to draw his love,
 And render me more equal, and perhaps,
 A thing not undesirable, sometime
 Superior, for inferior who is free?
 This may be well. but what if God hath seen,
 And death ensue? then I shall be no more,
 And Adam wedded to another Eve,
 Shall live with her enjoying, I extinct;
 A death to think. Confirm'd then I resolve,
 Adam shall share with me in bliss or woe:
 So dear I love him, that with him all deaths

I could indure, without him live no life.

So saying, from the tree her step she turn'd,
But first low reverence done, as to the Power 835
That dwelt within, whose presence had infus'd
Into the plant scintill'g sap, deriv'd

From nectar, drink of Gods. Adam the while,
Waiting desirous her return, had wove
Of choicest flow'rs a garland to adorn 840

Her tresses, and her rural labors crown,
As reapers oft are wont their harvest queen.
Great joy he promis'd to his thoughts, and new
Solace in her return, so long delay'd;
Yet oft his heart, dain'd of something ill, 845

Misgave him; he the faltering measure felt;
And forth to meet her went, the way she took
That morn when first they parted; by the tree
Of knowledge he must pass, there he her met,
Scarce from the tree returning; in her hand 850

A bough of fairest fruit, that downy smil'd,
New gather'd, and ambrosial smell diffus'd.
To him she hast'd; in her face excuse
Came prologue, and apology too prompt,
Which with bland words at will she thus address'd. 855

Hast thou not wonder'd, Adam, at my stay?
Thee I have miss'd, and thought it long, depriv'd
Thy presence, agony of love till now
Not felt, nor shall be twice, for never more
Mean I to try, what rash ent'ry'd I sought, 860
The pain of absence from thy sight. But strange
Hath been the cause, and wonderful to hear:

This

This tree is not as we are told, a tree
 Of danger tasted, nor to' evil unknown
 Opening the way, but of divine effect 865
 To open eyes, and make them Gods who taste;
 And hath been tasted such, the serpent wise,
 Or not restrain'd as we, or not obeying,
 Hath eaten of the fruit, and is become,
 Not dead, as we are threaten'd, but thenceforth 870
 Indued with human voice and human sense,
 Reasoning to admiration, and with me
 Persuasively hath so prevail'd, that I
 Have also tasted, and have also found
 Th' effects to correspond opener mine eyes, 875
 Dim erst, dilated spirits, ampler heart,
 And growing up to Godhead; which for thee
 Chiefly I sought, without thee can despise.
 For bliss, as thou hast part, to me is bliss,
 Tedious, unshar'd with thee, and odious soon. 880
 Thou therefore also taste, that equal lot
 May join us, equal joy, as equal love;
 Lest, thou not tasting, different degree
 Disjoin us, and I then too late renounce
 Deity for thee, when fate will not permit. 885

Thus Eve with count'nance blithe her story told,
 But in her cheek distemper flushing glow'd.
 On th' other side, Adam, soon as he heard
 The fatal trespass done by Eve, amaz'd,
 Astonied stood and blank, while horror chill 890
 Ran through his veins, and all his joints relax'd,
 From his slack hand the garland wreath'd for Eve

Down dropt, and all the faded roses shed.
Speechless he stood and pale, till thus at length
First to himself he inward silence broke.

895

O fairest of creation, last and best
Of all God's works, Creature in whom excell'd
Whatever can to fight or thought be form'd,
Holy, divine, good, amiable, or sweet!
How art thou lost, how on a sudden lost,
Defac'd, deflower'd, and now to death devote?

900

Rather how hast thou yielded to transgress
The strict forbiddance, how to violate
The sacred fruit forbidd'n? some cursed fraud
Of enemy hath beguil'd thee, yet unknown,
And me with thee hath ruin'd, for with thee
Certain my resolution is to die:.

905

How can I live without thee, how forgo
Thy sweet converse and love so dearly join'd,
To live again in these wild woods forlorn?
Should God create another Eve, and I
Another rib afford, yet loss of thee

910

Would never from my heart; no, no, I feel
The link of nature draw me: flesh of flesh,
Bone of my bone thou art, and from thy state
Mine never shall be parted, bliss or woe.

915

So having said, as one from sad dismay
Recomforted, and after thoughts disturb'd
Submitting to what seem'd remediless,

Thus in calm mood his words to Eve he turn'd.

920

Bold deed thou hast presum'd, adventurous Eve,
And peril great provok'd, who thus hast dar'd,

Had it been only coveting to eye
 That sacred fruit, sacred to abstinence,
 Much more to taste it under ban to touch, 945
 But past who can recall, or done undo?
 Not God omnipotent, nor Fate; yet so
 Perhaps thou shalt not die, perhaps the fact
 Is not so hainous now, foretasted fruit,
 Profan'd first by the serpent, by him first 950
 Made common and unhallow'd ere our taste;
 Nor yet on him found deadly, he yet lives,
 Lives, as thou saidst, and gains to live as Man
 Higher degree of life, inducement strong
 To us, as likely tasting to attain 955
 Proportional ascent, which cannot be
 But to be Gods, or Angels Demi-Gods.
 Nor can I think that God, Creator wise,
 Though threatening, will in earnest so destroy
 Us his prime creatures, dignified so high, 960
 Set over all his works, which in our fall,
 For us created, needs with us must fail,
 Dependent-made; so God shall uncreate,
 Be frustrate, do, undo, and labor lose,
 Not well conceiv'd of God, who though his power 965
 Creation could repeat, yet would be loath
 Us to abolish, lest the Adversary
 Triumph and say, Fickle their state whom God
 Most favors; who can please him long? Me first
 He ruin'd, now mankind, whom will he next?
 Matter of scorn not to be given the Fee.
 However-I with thee have fix'd my lot,

Certain to undergo like doom ; if death
 Confort with thee, death is to me as life ;
 So forcible within my heart I feel
 The bond of nature draw me to my own,
 My own in thee, for what thou art is mine ;
 Our state cannot be sever'd, we are one,
 One flesh ; to lose thee were to lose myself.

955

So Adam, and thus Eve to him reply'd, 960
 O glorious trial of exceeding love,
 Illustrious evidence, example high !
 Engaging me to emulate, but short
 Of thy perfection, how shall I attain,
 Adam ? from whose dear side I boast me sprung, 965
 And gladly of our union hear thee speak,
 One heart, one soul in both, whereof good proof
 This day affords, declaring thee resolv'd,
 Rather than death or ought than death more dread
 Shall separate us, link'd in love so dear, 970
 To undergo with me one guilt, one crime,
 If any be, of tasting thus fair fruit,
 Whose virtue (for of good still good proceeds,
 Direct, or by occasion) hath presented
 This happy trial of thy love, which else 975
 So eminently never had been known.
 Were it I thought death meant'd would confine
 This my attempt, I would sustain alone,
 The worst, and not persuade thee, rather die
 Deserted, than oblige thee with a fault 980
 Pernicious to thy peace, chiefly assur'd
 Remarkably so late of thy so true.

So faithful love unequal'd ; but I feel
 Far otherwise th' event, not death, but life
 Augmented, open'd eyes, new hopes, new joys, 98
 Taste so divine, that what of sweet before
 Hath touch'd my sense, flat seems to this, and harsh.
 On my experience, Adam, freely taste,
 And fear of death deliver to the winds.

So saying, she embrac'd him, and for joy 99
 Tenderly wept, much won that he his love
 Had so ennobled, as of choice to' incur
 Divine displeasure for her sake,* or death.
 In recompense (for such compliance bad
 Such recompense best merits) from the bough 99½
 She gave him of that fair enticing fruit
 With liberal hand : he scrupled not to eat
 Against his better knowledge, not deceiv'd,
 But fondly overcome with female charm
 Earth trembled from her entrails, as again 100
 In pangs, and Nature gave a second groan,
 Sky lour'd, and muttering thunder, some sad drops
 Wept at completing of the mortal sin
 Original ; while Adam took no thought,
 Eating his fill, nor Eve to iterate 100½
 Her former trespass fear'd, the more to sooth
 Him with her lov'd society : that now
 As with new wine intoxicated both
 They swim in mirth, and fancy that they feel
 Divinity within them breeding wings, 101
 Wherewith to scorn the earth. but that false fruit
 Far other operation first display'd,

Carnal desire inflaming ; he on Eve
 Began to cast lascivious eyes, she him
 As wantonly repaid, in lust they burn : 1015
 Till Adam thus 'gan Eve to dalliance move.

Eve, now I see thou art exact of taste,
 And elegant, of sapience no small part,
 Since to each meaning favor we apply,
 And palate call judicious ; I the praise 1020
 Yield thee, so well this day thou hast purvey'd.
 Much pleasure we have lost, while we abstain'd
 From this delightful fruit, nor known till now
 True relish, tasting ; if such pleasure be
 In things to us forbidd'n, it might be wish'd, 1025
 For this one tree had been forbidden ten.
 But come, so well refresh'd, now let us play,
 As meet is, after such delicious fare ;
 For never did thy beauty since the day
 I saw thee first and wedded thee, adorn'd 1030
 With all perfections, so inflame my sense
 With ardor to enjoy thee, fairer now
 Than ever, bounty of this virtuous tree.

So said he, and forbore not glance or toy
 Of amorous intent, well understood 1035
 Of Eve, whose eye darted contagious fire.
 Her hand he seiz'd, and to a shady bank,
 Thick overhead with verdant roof imbrow'd,
 He led her nothing loath ; flow'rs were the couch,
 Panies and violets, and asphodel, 1040
 And hyacinth, cast'st his fragrant breast on her lap.
 There they their ill of love and love's dispart.

Took largely, of their mutual guilt the seal,
 The solace of their sin, till dewy sleep
 Oppress'd them, wearied with their amorous play. 1045
 Soon as the force of that fallacious fruit,
 That with exhilarating vapor bland
 About their spi'rits had play'd, and inmost powers
 Made err, was now exhal'd; and grosser sleep
 Bred of unkindly fumes, with conscious dreams 1050
 Incumber'd, now had left them; up they rose
 As from unrest, and each the other viewing,
 Soon found their eyes how open'd, and their minds
 How darken'd; innocence, that as a veil
 Had shadow'd them from knowing ill, was gone, 1055
 Just confidence, and native righteousness,
 And honor from about them, naked left
 To guilty shame; he cover'd, but his robe
 Uncover'd more. So rose the Danite strong
 Herculean Samson from the harlot-lap 1060
 Of Philistean Dalilah, and wak'd
 Shorn of his strength. They destitute and bare
 Of all their virtue. silent, and in face
 Confounded long they sat, as stricken mute,
 Till Adam, though not less than Eve abash'd, 1065
 At length gave utterance to these words constrain'd.
 O Eve, in evil hour thou didst give ear
 To that false worm, of whomsoever taught
 To counterfeit Man's voice, true in our fall,
 False in our promis'd rising, since our eyes 1070
 Open'd we find indeed, and find we know
 Both good and ev'il, good lost, and evil got,

Bad fruit of knowledge, if this be to know,
 Which leaves us naked thus, of honor void,
 Of innocence, of faith, of purity, 1075
 Our wonted ornaments now soil'd and stain'd,
 And in our faces evident the signs
 Of foul concupiscence, whence evil store;
 Ev'n shame, the last of evils; of the first
 Be sure then. How shall I behold the face 1080
 Henceforth of God or Angel, erst with joy
 And rapture so oft beheld? those heav'nly shapes
 Will dazzle now this earthly with their blaze
 Insufferably bright. O might I here
 In solitude live savage, in some glade 1085
 Obscur'd, where highest woods, impenetrable
 To star or sun-light, spread their umbrage broad
 And brown as evening Cover me, ye Pines,
 Ye Cedars, with innumerable boughs
 Hide me, where I may never see them more. 1090
 But let us now, as in bad plight, devise
 What best may for the present serve to hide
 The parts of each from other, that seem most
 To shame obnoxious, and uncomest seen;
 Some tree, whose broad smooth leaves together sew'd,
 And girded on our loins, may cover round
 Those middle parts, that this new comer, shame,
 There fit not, and reproach us as unclean.
 So counsel'd he, and both together went
 Into the thickest wood; there soon they chose 1100
 The fig-tree, not that kind for fruit renown'd,
 But such as at this day the Indians know.

In Malabar or Decan spreads her arms
 Branching so broad and long, that in the ground
 The bended twigs take root, and daughters grow 1105
 About the mother tree, a pillar'd shade
 High overarch'd, and echoing walks between;
 There oft the Indian herdsman shunning heat
 Shelters in cool, and tends his pasturing herds
 At loopholes cut through thickest shade Those leaves
 They gather'd, broad as Amazonian targe,
 And with what skill they had, together sow'd,
 To gird their waste, vain covering if to hide
 Their guilt and dreaded shame; O how unlike
 To that first naked glory! Such of late 1115
 Columbus found th' American, so girt
 With feather'd cincture, naked else and wild
 Among the trees on isles and woody shores
 Thus fenc'd, and, as they thought, their shame in part
 Cover'd, but not at rest or ease of mind, 1120
 They sat them down to weep; nor only tears
 Rain'd at their eyes, but high winds worse within
 Began to rise, high passions, anger, hate,
 Mistrust, suspicion, discord, and shook sore
 Their inward state of mind, calm region once 1125
 And full of peace, now tost and turbulent:
 For understanding rul'd not, and the will
 Heard not her lore, both in subjection now
 To sensual appetite, who from beneath
 Usurping over sovran reason clam'd 1130
 Superior sway. from thus distemper'd breast,
 Adam, estrang'd in look and alter'd stile,

Speech

Speech intermitted thus to Eve renew'd

Would thou hadst hearken'd to my words, and stay'd
With me, as I besought thee, when that strange 1135
Desire of wand'ring this unhappy morn,
I know not whence possess'd thee we had then
Remain'd still happy, not as now, despoil'd
Of all our good, sham'd, naked, miserable.
Let none henceforth seek needless cause to' approve
The faith they owe; when earnestly they seek
Such proof, conclude, they then begin to fail

To whom soon mov'd with touch of blame thus Eve.
What words have pass'd thy lips, Adam severe!

Imput'st thou that to my default, or will 1145

Of wand'ring, as thou call'st it, which who knows

But might as ill have happen'd thou being by,

Or to thyself perhaps? hadst thou been there,

Or here th' attempt, thou couldst not have discern'd

Fraud in the Serpent, speaking as he spake; 1150

No ground of enmity between us known,

Why he should mean me ill, or seek to harm.

Was I to' have never parted from thy side?

As good have grown there still a lifeless rib.

Being as I am, why didst not thou the head 1155

Command me absolutely not to go,

Going into such danger as thou saidst?

'Too fast then thou didst not much gainsay,

Nay didst permit, approve, and fair dismiss.

Hadst thou been firm and fix'd in thy dissent, 1160

Neither had I transgress'd, nor thou with me.

To

To whom then first incens'd Adam reply'd,
Is this the love, is this the recompense
Of mine to thee, ingrateful Eve, express'd
Immutable when thou wert lost, not I, 1165
Who might have liv'd and joy'd immortal bliss,
Yet willingly chose rather death with thee ?
And am I now upbraided as the cause
Of thy transgressing ? not enough severe,
It seems, in thy restraint what could I more ? 1170
I warn'd thee, I admonish'd thee, foretold
The danger, and the lurking enemy
That lay in wait ; beyond this had been force,
And force upon free will hath here no place.
But confidence then bore thee on, secure 1175
Either to meet no danger, or to find
Matter of glorious trial ; and perhaps
I also err'd in overmuch admiring
What seem'd in thee so perfect, that I thought
No evil durst attempt thee, but I rue 1180
That error now, which is become my crime,
And thou th' accuser. Thus it shall befall
Him who to worth in woman overtrusting
Lets her will rule ; restraint she will not brook,
And left to' herself, if evil thence ensue, 1185
She first his weak indulgence will accuse.

Thus they in mutual accusation spent
The fruitless hours, but neither self-condemning,
And of their vain contest appear'd no end.

THE
TENTH BOOK
OF
PARADISE LOST

T H E A R G U M E N T.

Man's transgression known, the guardian Angels forsake Paradise, and return up to Heaven to approve their vigilance, and are approv'd, God declaring that the entrance of Satan could not be by them prevented. He sends his Son to judge the transgressors, who descends and gives sentence accordingly; then in pity clothes them both, and reascends. Sin and Death sitting till then at the gates of Hell, by wondrous sympathy feeling the success of Satan in this new world, and the sin by Man there committed, resolve to sit no longer confin'd in Hell, but to follow Satan their fire up to the place of Man. To make the way easier from Hell to this world to and fro, they pave a broad high-way or bridge over Chaos, according to the track that Satan first made; then preparing for Earth, they meet him proud of his success returning to Hell, their mutual gratulation. Satan arrives at Pandemonium, in full assembly relates with boasting his success against Man; instead of applause is entertained with a general hiss by all his audience, transform'd with himself also suddenly into serpents, according to his doom given in Paradise; then deluded with a shew of the forbidden tree springing up before them, they greedily reaching to take of the fruit, chew dust and bitter ashes. The proceedings of Sin and Death, God foretels the final victory of his Son over them, and the renewing of all things; but for the present commands his Angels to make several alterations in the Heavens and elements. Adam more and more perceiving his fallen condition heavily bewails, rejects the condolment of Eve, she persists, and at length appeases him. then to evade the curse likely to fall on their offspring, proposes to Adam violent ways, which he approves not, but conceiving better hope, puts her in mind of the late promise made them, that her seed should be reveng'd on the Serpent, and exhorts her with him to seek peace of the offended Deity, by repentance and supplication.

PARADISE LOST.

BOOK X

MEAN while the hainous and despicable act
 Of Satan done in Paradise, and how
 He in the serpent had perverted Eve,¹
 Her husband she, to taste the fatal fruit,
 Was known in Heaven, for what can 'scape the eye 5
 Of God all-seeing, or deceive his heart
 Omniscient? who in all things wise and just,
 Hinder'd not Satan to attempt the mind
 Of Man, with strength entire, and free-will arm'd,
 Complete to have discover'd and repuls'd 10
 Whatever wiles of foe or seeming friend.
 For still they knew, and ought to' have still remember'd
 The high injunction not to taste that fruit,
 Whoever tempted; which they not obeying,
 Incurr'd (what could they less?) the penalty, 15
 And manifold in sin, deserv'd to fall.
 Up into Heav'n from Paradise in haste
 Th' angelic guards ascended, mute and sad
 For Man, for of his state by this they knew,
 Much wond'ring how the subtle Fiend had stol'n 20
 Entrance unseen. Soon as th' unwelcome news
 From Earth arriv'd at Heaven gate, displeas'd

All

All were who heard; dim sadness did not spare
 That time celestial visages, yet mix'd
 With pity, violated not their bliss. 25
 About the new-arriv'd, in multitudes
 Th' ethereal people ran, to hear and know
 How all befel they tow'ards the throne supreme
 Accountable made haste to make appear
 With righteous plea their utmost vigilance, 30
 And easily approv'd; when the most high
 Eternal Father, from his secret cloud
 Amidst, in thunder utter'd thus his voice.

Assembled Angels, and ye Pow'rs return'd
 From unsuccessful charge, be not dismay'd, 35
 Nor troubled at these tidings from the earth,
 Which your sincerest care could not prevent,
 Foretold so lately what would come to pass,
 When first this tempter cross'd the gulf from Hell.
 I told you then he should prevail and speed 40
 On his bad errand, Man should be seduc'd
 And flatter'd out of all, believing hes
 Against his Maker; no decree of mine
 Concurring to necessitate his fall,
 Or touch with lightest moment of impulse 45
 His free will, to her own inclining left
 In even scale. But fall'n he is, and now
 What rests, but that the mortal sentence pass
 On his transgression, death denounc'd that day
 Which he presumes already vain and void, 50
 Because not yet inflict'd, as he fear'd,
 By some immediate stroke; but soon shall find

Forbearance no acquittance ere day end
 Justice shall not return as bounty scorn'd.
 But whom send I to judge them? whom but thee 55
 Vicegerent Son to thee I have transferr'd
 All judgment, whether in Heav'n, or Earth, or Hell.
 Easy it may be seen that I intend
 Mercy colleague with justice, sending thee
 Man's friend, his mediator, his design'd 60
 Both ransomer and redeemer voluntary,
 And destin'd Man himself to judge Man fall'n.

So spake the Father, and unfolding bright
 Tow'ard the right hand his glory, on the Son
 Blaz'd forth unclouded Deity, he full 65
 Resplendent all his Father manifest
 Express'd, and thus divinely answer'd mild.

Father eternal, thine is to decree,
 Mine both in Heav'n and Earth to do thy will
 Supreme, that thou in me thy Son belov'd 70
 May'st ever rest well pleas'd. I go to judge
 On earth these thy transgressors, but thou know'st,
 Whoever judg'd, the worst on me must light,
 When time shall be, for so I undertook
 Before thee; and not repenting, this obtain 75
 Of right, that I may mitigate their doom
 On me deriv'd, yet I shall temper so
 Justice with mercy, as may illustrate most
 Them fully satisfy'd, and thee appease.
 Attendance none shall need, nor train, where none 80
 Are to behold the judgment, but the judg'd,
 Those two, the third best absent is condemn'd,

Convict

Convict by flight, and rebel to all law
Conviction to the serpent none belongs.

Thus saying, from his radiant seat he rose 85
Of high collateral glory' him Thrones and Powers,
Princedoms, and Dominations ministrant
Accompanied to Heaven gate, from whence
Eden and all the coast in prospect lay.
Down he descended strait; the speed of Gods 90
Time counts not, though with swiftest minutes wing'd.
Now was the sun in western cadence low
From noon, and gentle airs due at their hour
'To fan the earth now wak'd, and usher in
The evening cool, when he from wrath more cool 95
Came the mild judge and intercessor both
To sentence Man. the voice of God they heard
Now walking in the garden, by soft winds
Brought to their ears, while day declin'd, they heard,
And from his presence hid themselves among 100
The thickest trees, both man and wife, till God
Approaching, thus to Adam call'd aloud.
Where art thou, Adam, wont with joy to meet
My coming seen far off? I miss thee here,
Not pleas'd, thus entertain'd with solitude, 105
Where obvious duty' ere while appear'd unsought.
Or come I less conspicuous, or what change
Absents thee, or what chance detains? Come forth.

He came, and with him Eve, more loath, though first
To' offend, discount'nanc'd both, and discompos'd, 110
Love was not in their looks, either to God
Or to each other, but apparent guilt,

And

And shame, and perturbation, and despair,
Anger, and obstinacy, and hate, and guile.
Whence Adam faulting long, thus answer'd brief. 115
I heard thee in the gard'n, and of thy voice
Afraid, being naked, hid myself To whom
The gracious Judge without revile reply'd
My voice thou oft hast heard, and hast not fear'd,
But still rejoic'd, how is it now become 120
So dreadful to thee ? that thou' art naked, who
Hath told thee ? hast thou eaten of the tree,
Whereof I gave thee charge thou shouldst not eat ?

To whom thus Adam sore beset reply'd.

O Heav'n ! in evil strait this day I stand 125
Before my judge, either to undergo
Myself the total crime, or to accuse
My other self, the partner of my life,
Whose failing, while her faith to me remains,
I should conceal, and not expose to blame 130
By my complaint, but strict necessity
Subdues me, and calamitous constraint,
Left on my head both sin and punishment,
However insupportable, be all
Devolv'd, though should I hold my peace, yet thou
Wouldst easily detect what I conceal.

Thus Woman, whom thou mad'st to be my help,
And gav'st me as thy perfect gift, so good,
So fit, so acceptable, so divine,
That from her hand I could suspect no ill, 140
And what she did, whatever in itself,
Her doing seem'd to justify the deed ;

She gave me of the tree, and I did eat.

To whom the sovran Prefence thus reply'd.
 Was she thy God, that her thou didst obey 145
 Before his voice, or was she made thy guide,
 Superior, or but equal, that to her
 Thou didst resign thy manhood, and the place
 Wherein God set thee' above her made of thee,
 And for thee, whose perfection far excell'd 150
 Hers in all real dignity ? Adorn'd
 She was indeed, and lovely to attract
 Thy love, not thy subjection, and her gifts
 Were such as under government well seem'd,
 Unseemly to bear rule, which was thy part 155
 And person, hadst thou known thyself aright.

So having said, he thus to Eve in few.
 Say, Woman, what is this which thou hast done ?

To whom sad Eve with shame nigh overwhelm'd,
 Confessing soon, yet not before her judge 160
 Bold or loquacious, thus abash'd reply'd.
 The Serpent me beguil'd, and I did eat.

Which when the Lord God heard, without delay
 To judgment he proceeded on th' accus'd
 Serpent though brute, unable to transfer 165
 The guilt on him who made him instrument
 Of mischief, and polluted from the end
 Of his creation ; justly then accurs'd,
 As vitiated in nature : more to know
 Concern'd not Man (since he no further knew) 170
 Nor alter'd his offence ; yet God at last
 To Satan first in sin his doom apply'd,

Though

Though in mysterious terms, judg'd as then best
 And on the Serpent thus his curse let fall
 Because thou hast done this, thou art accurs'd 175
 Above all cattel, each beast of the field,
 Upon thy belly groveling thou shalt go,
 And dust shalt eat all the days of thy life
 Between thee and the Woman I will put
 Enmity, and between thine and her seed, 180
 Her seed shall bruise thy head, thou bruise his heel.

So spake this oracle, then verif'd
 When Jesus son of Mary, second Eve,
 Saw Satan fall like lightning down from Heaven,
 Prince of the air, then rising from his grave 185
 Spoil'd Principalities and Pow'rs, triumph'd
 In open show, and with ascension bright
 Captivity led captive through the air,
 The realm itself of Satan long usurp'd,
 Whom he shall tread at last under our feet; 190
 Ev'n he who now foretold his fatal bruise,
 And to the Woman thus his sentence turn'd.
 Thy sorrow I will greatly multiply
 By thy conception; children thou shalt bring
 In sorrow forth, and to thy husband's will 195
 Thine shall submit; he over thee shall rule.

On Adam last thus judgment he pronounc'd.
 Because thou' hast hearken'd to the' voice of thy wife,
 And eaten of the tree, concerning which
 I charg'd thee, say'ng, Thou shalt not eat thereof:
 Curs'd is the ground for thy sake; thou in sorrow
 Shalt eat thereof all the days of thy life;

Thorns also' and thistles it shall bring thee forth
 Unbid, and thou shalt eat th' herb of the field,
 In the sweat of thy face shalt thou eat bread, 205
 Till thou return unto the ground; for thou
 Out of the ground wast taken, know thy birth,
 For dust thou art, and shalt to dust return.

So judg'd he Man, both judge and favour sent,
 And th' instant stroke of death denounc'd that day 210
 Remov'd far off, then pitying how they stood
 Before him naked to the air, that now
 Must suffer change, disdain'd not to begin
 Thenceforth the form of servant to assume,
 As when he wash'd his servants feet, so now 215
 As father of his family he clad
 Their nakedness with skins of beasts, or slain,
 Or as the snake with youthful coat repaid;
 And thought not much to clothe his enemies;
 Nor he their outward only with the skins 220
 Of beasts, but inward nakedness, much more
 Opprobrious, with his robe of righteousness
 Arraying, cover'd from his Father's sight.
 To him with swift ascent he up return'd,
 Into his blissful bosom reassum'd 225
 In glory as of old; to him pleas'd
 All, though all-knowing, what had pass'd with Man
 Recounted, mixing intercession sweet.

Mean while, ere thus was fin'd and judg'd on Earth,
 Within the gates of Hell sat Sin and Death, 230
 In counterview within the gates, that now
 Stood open wide, belching outrageous flame

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Far into Chaos, since the Fiend pass'd through,
Sin opening who thus now to Death began.

O Son, why sit we here each other viewing 235

Idly, while Satan our great author thrives

In other worlds, and happier feat provides

For us his offspring dear ? It cannot be

But that success attends him, if mishap,

Ere this he had return'd, with fury driven 240

By his avengers, since no place like this

Can fit his punishment, or their revenge.

Methinks I feel new strength within me rise,

Wings growing, and dominion giv'n me large

Beyond this deep, whatever draws me on, 245

Or sympathy, or some connatural force

Pow'rful at greatest distance to unite

With secret amity things of like kind

By secretest conveyance, Thou my shade

Inseparable must with me along : 250

For Death from Sin no pow'r can separate.

But lest the difficulty of passing back

Stay his return perhaps over this gulf

Impassable, impervious, let us try

Adventurous work, yet to thy pow'r and mine 255

Not unagreeable, to found a path

Over this main from Hell to that new world

Where Satan now prevails, a monument

Of merit high to all th' infernal host,

Easing their passage hence, for intercourse, 260

Or transmigration, as their lot shall lead.

Nor can I miss the way, so strongly drawn

By this new-felt attraction and instinct

Whom thus the meager Shadow answer'd soon.

Go whither fate and inclination strong 265

Lead thee, I shall not lag behind, nor err

The way, thou leading, such a scent I draw

Of carnage, prey innumerable, and taste

The favor of Death from all things there that live

Nor shall I to the work thou enterprisest 275

Be wanting, but afford thee equal aid

So saying, with delight he snuff'd the smell

Of mortal change on earth As when a flock

Of ravenous fowl, though many a league remote,

Against the day of battel, to a field, 275

Where armies lie incamp'd, come flying, lured

With scent of living carcases design'd

For death, the following day, in bloody fight.

So scented the grim Feature, and upturn'd

His nostril wide into the murky air, 280

Sagacious of his quarry from so far.

Then both from out Hell gates into the waste

Wide anarchy of Chaos damp and dark

Flew diverse, and with pow'r (their pow'r was great)

Hovering upon the waters, what they met 285

Solid or slimy, as in raging sea

Toft up and down, together crouded drove

From each side shoaling tow'ards the mouth of Hell.

As when two polar winds, blowing adverse

Upon the Cronian sea, together drive 290

Mountains of ice, that stop th' imagin'd way

Beyond Petfoia eastward, to the rich

Catharian coast. The aggregated foil
 Death with his mace petrific, cold and dry,
 As with a trident smote, and fix'd as firm 295
 As Delos floating once, the rest his look
 Bound with Gorgonian rigor not to move;
 And with Asphaltic slime, broad as the gate,
 Deep to the roots of Hell the gather'd beach
 They fasten'd, and the mole immense wrought on 300
 Over the foaming deep high arch'd, a bridge
 Of length prodigious, joining to the wall
 Immoveable of this now fenceless world
 Forfeit to Death, from hence a passage broad,
 Smooth, easy, inoffensive down to Hell. 305
 So, if great things to small may be compar'd,
 Xerxes, the liberty of Greece to yoke,
 From Susa his Memnonian palace high
 Came to the sea, and over Hellefpont
 Bridging his way, Europe with Asia join'd, 310
 And scourg'd with many a stroke th' indignant waves.
 Now had they brought the work by wondrous art
 Pontifical, a ridge of pendent rock,
 Over the vex'd abyfs, following the track
 Of Satan to the self-same place where he 315
 First lighted from his wing, and landed safe
 From out of Chaos, to the outside bare
 Of this round world with pins of adamant
 And chains they made all fast, too fast they made
 And durable; and now in little space 320
 The confines met of empyréan Heaven
 And of this World, and on the left hand Hell

With long reach interpos'd, three several ways
 In fight, to each of these three places led
 And now their way to Earth they had descry'd, 325
 To Paradise first tending, when behold
 Satan in likeness of an Angel bright
 Betwixt the Centaur and the Scorpion steering
 His zenith, while the sun in Aries role,
 Disguis'd he came, but those his children dear 330
 Their parent soon discern'd, though in disguise.
 He after Eve seduc'd, unminded slunk
 Into the wood fast by, and changing shape
 To' observe the sequel, saw his guileful act
 By Eve, though all unweeting, seconded 335
 Upon her husband, saw their shame that fought
 Vain covertures, but when he saw descend
 The Son of God to judge them, terrify'd
 He fled, not hoping to escape, but shun
 The present, fearing guilty what his wrath 340
 Might suddenly inflict, that past, return'd
 By night, and list'ning where the hapless pair
 Sat in their sad discourse, and various plaint,
 Thence gather'd his own doom, which understood
 Not instant, but of future time, with joy 345
 And tidings fraught, to Hell he now return'd,
 And at the brink of Chaos, near the foot
 Of this new wondrous pontifice, unhop'd
 Met who to meet him came, his offspring dear.
 Great joy was at their meeting, and at sight 350
 Of that stupendous bridge his joy increas'd.
 Long he admiring stood, till Sin, his fair

Inchanting daughter, thus the silence broke.

O Parent, these are thy magnific deeds,
Thy trophies, which thou view'st as not thine own;
Thou art their author and prime architect.

For I no sooner in my heart divin'd,
My heart, which by a secret harmony
Still moves with thine, join'd in connexion sweet,
That thou on earth had'st prosper'd, which thy looks
Now also evidence, but straight I felt

Though distant from thee worlds between, yet felt
That I must after thee with this thy son,

Such fatal consequence unites us three
Hell could no longer hold us in her bounds, 365

Nor this unvoyageable gulf obscure
Detain from following thy illustrious track.

Thou hast achiev'd our liberty, confin'd
Within Hell gates till now, thou us impower'd

To fortify thus far, and overlay 370
With this portentous bridge the dark abyfs.

Thine now is all this world, thy virtue hath won

What thy hands builded not, thy wisdom gain'd
With odds what war hath lost, and fully' aveng'd

Our foil in Heav'n, here thou shalt monarch reign, 375
There didst not, there let him still victor sway,

As battel hath adjudg'd, from this new world
Retiring, by his own doom alienated,

And henceforth monarchy with thee divide
Of all things parted by th' empyreal bounds, 380

His quadrature, from thy orbicular world,
Or try thee now more dange'rous to his throne.

Whom

Whom thus the Prince of darkness answer'd glad.
Fair Daughter, and thou Son and Grandchild both,
High proof ye now have giv'n to be the race 385
Of Satan, (for I glory in the name,
Antagonist of Heav'n's almighty king)
Amplly have merited of me, of all
Th' infernal empire, that so near heav'n's door
Triumphal with triumphal act have met, 390
Mine with this glorious work, and made one realm
Hell and this world, one realm, one continent
Of easy thorough-fare. Therefore while I
Descend through darkness, on your road with ease,
To my associate Pow'rs, them to acquaint 395
With these successes, and with them rejoice,
You two this way, among these numerous orbs
All yours, right down to Paradise descend,
There dwell and reign in bliss, thence on the earth
Dominion exercise and in the air, 400
Chiefly on Man, sole lord of all declar'd,
Him first make sure your thrall, and lastly kill.
My substitutes I send you, and create
Plenipotent on earth of matchless might
Issuing from me. on your joint vigor now 405
My hold of this new kingdom all depends,
Through Sin to Death expos'd by my exploit.
If your joint pow'r prevail, th' affairs of Hell
No detriment need fear; go and be strong.
So saying he dismiss'd them, they with speed 410
Their course through thickest constellations held,
Spreading their bane, the blasted stars look'd wan,

And phœnets, planet-struck, real eclipse
 Then suffer'd Th' other way Satan went down
 The causeway to Hell gate, on either side 415
 Disparted Chaos overbuilt exclaim'd,
 And with rebounding furge the bars assail'd,
 That scorn'd his indignation through the gate,
 Wide open and unguarded, Satan pass'd,
 And 'I about found desolate, for those 420
 Appointed to sit there, had left their charge,
 Flown to the upper world, the rest were all
 Far to th' inland retir'd, about the walls
 Of Pandemonium, city and proud seat
 Of Lucifer, so by allusion call'd 425
 Of that bright star to Satan paragon'd
 There kept their watch the legions, while the Grand
 In council sat, solicitous what chance
 Might intercept their emperor sent, so he
 Departing gave command, and they observ'd. 430
 As when the Tartar from his Russian foe
 By Astracan over the snowy plains
 Retires, or Bactrian Sophi from the horns
 Of Turkish crescent, leaves all waste beyond
 The realm of Aladule, in his retreat 435
 To Tauris or Casbeen So these the late
 Heav'n-banish'd host, left desert utmost Hell
 Many a dark league, reduc'd in careful watch
 Round their metropolis, and now expecting
 Each hour their great adventurer from the search 440
 Of foreign worlds; he through the midst unmark'd,
 In show plebeian Angel militant

Of lowest order, pass'd, and from the door
Of that Plutonian hall, invisible
Ascended his high throne, which under state 445
Of richest texture spread, at the upper end
Was plac'd in regal lustre Down a while
He sat, and round about him saw unseen.
At last as from a cloud his fulgent head
And shape star-bright appear'd, or brighter, clad 450
With what permissive glory since his fall
Was left him, or false glitter All amaz'd
At that so sudden blaze the Stygian throng
Bent their aspect, and whom they wish'd beheld,
Their mighty chief return'd loud was th' acclame :
Forth rush'd in haste the great consulting peers,
Rais'd from their dark Divan, and with like joy
Congratulant approach'd him, who with hand
Silence, and with these words attention won.

Thrones, Dominations, Princedoms, Virtues, Powers,
For in possession such, not only' of right,
I call you and declare you now, return'd
Successful beyond hope, to lead you forth
Triumphant out of this infernal pit
Abominable, accurs'd, the house of woe, 465
And dungeon of our tyrant now posses,
As Lords, a spacious world, to' our native Heaven
Little inferior, by my adventure hard
With peril great achiev'd. Long were to tell
What I have done, what suffer'd, with what pain 470
Voyag'd th' unreal, vast, unbounded deep
Of horrible confusion, over which

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By Sin and Death a broad way now is pav'd
 To expedite your glorious march, but I
 Told out my uncouth passage, forc'd to ride 475
 Th' untractable abv's, plung'd in the womb
 Of unoriginal Night and Chaos wild,
 That jealous of their secrets fiercely' oppos'd
 My journey strange, with clamorous uproar
 Protesting fate supreme, thence how I found 480
 The new-created world, which fame in Heaven
 Long had foretold, a fabric wonderful
 Of absolute perfection, therein Man
 Plac'd in a Paradise, by our exile
 Made happy Him by fraud I have seduc'd 485
 From his Creator, and the more to' increase
 Your wonder, with an apple, he thereat
 Offended, worth your laughter, hath giv'n up
 Both his beloved Man and all his world,
 To Sin and Death a prey, and so to us, 490
 Without our hazard, labor, or alarm,
 To range in, and to dwell, and over Man
 To rule, as over all he should have rul'd.
 True is, me also he hath judg'd, or rather
 Me not, but the brute serpent in whose shape 495
 Man I deceiv'd that which to me belongs,
 Is enmity, which he will put between
 Me and mankind, I am to bruise his heel;
 His seed, when is not set, shall bruise my head:
 A world who would not purchase with a bruise, 500
 Or much more grievous pain? Ye have th' account
 Of my performance. What remains, ye Gods,

But

But up and enter now into full blifs ?

So having said, a while he stood, expecting
 Their universal shout and high applause 505
 To fill his ear, when contrary he hears
 On all sides, from innumerable tongues
 A dismal universal hiss, the sound
 Of public scorn, he wonder'd, but not long
 Had leisure, wond'ring at himself now more 510
 His visage drawn he felt to sharp and spare,
 His arms clung to his ribs, his legs intertwining
 Each other, till supplanted down he fell
 A monstrous serpent on his belly prone,
 Reluctant, but in vain, a greater power 515
 Now rul'd him, purish'd in the shape he sinn'd
 According to his doom he would have spoke,
 But hiss for hiss return'd with forked tongue
 To forked tongue, for now were all transform'd
 Alke, to serpents all as accessories 520
 To his bold riot. dreadful was the din
 Of hissing through the hall, thick swarming now
 With complicated monsters head and tail,
 Scorpion, and Asp, and Amphibæna dre,
 Ceraftes horn'd, Hydrus, and Elops drear, 525
 And Dipsas (not so thick swarm'd once the soil
 Bedropt with blood of Gorgon, or the ile
 Ophiusa) but still greatest he the midst,
 Now Dragon grown, larger than whom the sun
 Ingender'd in the Pythian vale on slime, 530
 Huge Python, and his pow'r no less he seem'd
 Above the rest still to retain; they all

Him

Him follow'd issuing forth to th' open field,
 Where all yet left of that revolted rout
 Heav'n-fall'n, in station stood or just array, 535
 Sublime with expectation when to see
 In triumph issuing forth their glorious chief:
 They saw, but other sight instead, a crowd
 Of ugly serpents, horror on them fell,
 And horrid sympathy, for what they saw, 540
 They felt themselves now changing; down their arms,
 Down fell both spear and shield, down they as fast,
 And the dire hifs renew'd, and the dire form
 Catch'd by contagion, like in punishment,
 As in their crime Thus was th' applause they meant
 Turn'd to exploding hifs, triumph to shame
 Cast on themselves from their own mouths There stood
 A grove hard by, sprung up with this their change,
 His will who reigns above, to aggravate
 Their penance, laden with fair fruit, like that 550
 Which grew in Paradise, the bait of Eve
 Us'd by the Tempter: on that prospect strange
 Their earnest eyes they fix'd, imagining
 For one forbidden tree a multitude
 Now ris'n, to work them further woe or shame; 555
 Yet parch'd with scalding thirst and hunger fierce,
 Though to delude them sent, could not abstain,
 But on they roll'd in heaps, and up the trees
 Climbing, fat thicker than the snaky locks
 That curl'd Megæra · greedily they pluck'd 560
 The fruitage fair to sight, like that which grew
 Near that bituminous lake where Sodom flam'd;

This

This more delusive, not the touch, but taste
 Deceiv'd, they fondly think 'ng to allay
 Their appetite with gust, instead of fruit 565
 Chew'd bitter ashes, which th' offended taste
 With spattering noise rejected oft they' assay'd,
 Hunger and thirst constraining, drug'd as oft,
 With hatefullest displeas'd writh'd their jaws
 With soot and cinders fill'd so oft they fell 570
 Into the same illusion, not as Man [plagu'd
 Whom they triumph'd once laps'd. Thus were they
 And worn with famine, long and ceaseless hifs,
 Till their lost shape, permitted, they resum'd,
 Yearly injoin'd, some say, to undergo 575
 This annual humbling certain number'd days,
 To dash their pride, and joy for man seduc'd.
 However some tradition they dispers'd
 Among the Heathen of their purchase got,
 And fabled how the Serpent, whom they call'd 580
 Ophion with Eurynome, the wide
 Encroaching Eve perhaps, had first the rule
 Of high Olympus, thence by Saturn driven
 And Ops, ere yet Dictæan Jove was born.
 Mean while in Paradise the hellish pair 585
 Too soon arriv'd, Sin there in pow'r before,
 Once actual, now in body, and to dwell
 Habitual habitant; behind her Death
 Close following pace for pace, not mounted yet
 On his pale horse to whom Sin thus began. 590
 Second of Satan sprung, all-conqu'ring Death,
 What think'st thou of our empire now, though earn'd
 With

With travel difficult, not better far
Than still at Hell's dark threshold to' have sat watch,
Unnam'd, undreaded, and thyself half starv'd ? 595

Whom thus the Sin-born monster answer'd soon.
To me, who with eternal famin pine,
Alike in Hell, or Paradise, or Heaven,
There best, where most with ravin I may meet ;
Which here, though plenteous, all too little seems 600
To stuff this maw, this vast unhud-bound corps.

To whom th' incestuous mother thus reply'd
Thou therefore on these herbs, and fruits, and flowers
Feed first, on each beast next, and fish, and fowl,
No homely morsels, and whatever thing 605
The sithe of Time mowes down, devour unspar'd,
Till I in Man residing through the race,
His thoughts, his looks, words, actions all infect,
And season him thy last and sweetest prey.

Thus said, they both betook them several ways, 610
Both to destroy, or unimmortal make
All kinds, and for destruction to mature
Sooner or later, which th' Almighty seeing,
From his transcendent seat the Saints among,
To those bright Orders utter'd thus his voice 615

See with what heat these dogs of Hell advance
To waste and havoc yonder world, which I
So fair and good created, and had still
Kept in that state, had not the folly' of Man
Let in these wasteful furies, who impute 620
Folly to me, so doth the prince of Hell
And his adherents, that with so much ease

I suffer them to enter and possess
A place so heav'nly, and conniving seem
To gratify my scornful enemies, 625
That laugh, as if, transported with some fit
Of passion, I to them had quitted all,
At random yielded up to their misrule,
And know not that I call'd and drew them thither
My Hell-hounds, to lick up the draff and filth 630
Which Man's polluting sin with taint hath shed
On what was pure, till cramm'd and gorg'd, nigh burst
With suck'd and glutted offal, at one fling
Of thy victorious aim, well-pleasing Son,
Both Sin, and Death, and yawning Grave at last 635
Through Chaos hurl'd, obstruct the mouth of Hell
For ever, and seal up his ravenous jaws.
Then Heav'n and Earth renew'd shall be made pure
To sanctity that shall receive no stain.
Till then the curse pronounc'd on both precedes 640
He ended, and the heav'nly audience loud
Sung Halleluah, as the sound of seas,
Through multitude that sung Just are thy ways,
Righteous are thy decrees on all thy works;
Who can extenuate thee? Next, to the Son, 645
Destin'd pestorer of mankind, by whom
New Heav'n and Earth shall to the ages rise,
Or down from Heav'n descend. Such was their song,
While the Creator calling forth by name
His mighty Angels gave them several charge 650
As sorted best with present things. The sun
Had first his precept so to move, so shine,

As

As might affect the earth with cold and heat
Scarce tolerable, and from the north to call
Decrepit winter, from the south to bring 655
Solstitial summer's heat. To the blanc moon
Her office they prescrib'd, to th' other five
Then planetary motions and aspects
In sextile, square, and trine, and opposit
Of noxious efficacy, and when to join 660
In synod unbenign, and taught the fix'd
Their influence malignant when to shower,
Which of them rising with the sun, or falling,
Should prove tempestuous To the winds they set
Their corners, when with bluster to confound 665
Sea, air, and shore, the thunder when to roll
With terror through the dark aerial hall
Some say he bid his angels turn ascant
The poles of earth twice ten degrees and more
From the sun's axle, they with labor push'd 670
Oblique the centric globe. Some say the sun
Was bid turn reins from th' equinoctial road
Like distant breadth to Taurus with the seven
Atlantic Sisters, and the Spartan Twins
Up to the Tropic Crab, thence down amain 675
By Leo and the Virgin and the Scales,
As deep as Capricorn, to bring in change
Of seasons to each clime; else had the spring
Perpetual smil'd on earth with vernal flowers,
Equal in days and nights, except to those 680
Beyond the polar circles, to them day
Had unbenighted shone, while the low sun

To recompense his distance, in their sight
 Had rounded still th' horizon, and not known
 Or east or west, which had forbid the snow 685
 From cold Estotiland, and south as far
 Beneath Magellan. At that tasted fruit
 The sun, as from Thyéstean banquet, turn'd
 His course intended ; else how had the world
 Inhabited, though sinless, more than now, 690
 Avoided pinching cold and scorching heat ?
 These changes in the Heav'ns, though slow, produc'd
 Like change on sea and land, fideral blast,
 Vapor, and mist, and exhalation hot,
 Corrupt and pestilent Now from the north 695
 Of Norumbega, and the Samoed shore,
 Bursting their brazen dungeon, arm'd with ice
 And snow and hail and stormy gust and flaw,
 Boreas and Cæcias and Argestes loud
 And Thrafcias rend the woods and seas upturn, 700
 With adverse blast upturns them from the south
 Notus and Afer black with thundrous clouds
 From Serrationa; thwart of these as fierce
 Forth rush the Levant and the Ponent winds
 Eûrus and Zephyr with their lateral noise, 705
 Sirocco, and Libeccchio Thus began
 Outrage from lifeless things, but Discord first
 Daughter of Sin, among th' irrational,
 Death introduc'd through fierce antipathy
 Beast now with beast 'gan war, and fowl with fowl, 710
 And fish with fish ; to graze the herb all leaving,
 Devour'd each other ; nor stood much in awe

Of

Of Man, but fled him, or with count'nance grim
 Glar'd on him passing. These were from without
 The growing miseries which Adam saw 715
 Already' in part, though hid in gloomiest shade,
 To sorrow' abandon'd, but worse felt within,
 And in a troubled sea of passion tost,
 Thus to disburden fought with sad complaint.

O miserable of happy ! is this the end 720
 Of this new glorious world, and me so late
 The glory of that glory, who now become
 Accurs'd of blessed, hide me from the face
 Of God, whom to behold was then my highth
 Of happiness ! Yet well, if here would end 725

The misery ; I deserv'd it, and would bear
 My own deservings , but this will not serve ;
 All that I eat or drink, or shall beget,
 Is propagated curse. O voice once heard
 Delightfully, *Increase and multiply*, 730

Now death to hear ! for what can I increase
 Or multiply, but curses on my head ?
 Who of all ages to succeed, but feeling
 The evil on him brought by me, will curse
 My head ? Ill fare our ancestor impure, 735

For thus we may thank Adam ; but his thanks
 Shall be the execration ! So besides
 Mine own that bide upon me, all from me
 Shall with a fierce reflux on me redound,
 On me as on their natural center light 740

Heavy, though in their place. O fleeting joys
 Of Paradise, dear bought with lasting woes !

Did I request thee, Maker, from my clay
To mold me Man, did I solicit thee
From darkness to promote me, or here place 745
In this delicious garden ? as my will
Concur'd not to my be'ing, it were but ight
And equal to reduce me to my dust,
Desirous to resign and render back
All I receiv'd, unable to perform 750
Thy terms too hard, by which I was to hold
The good I fought not To the loss of that,
Sufficient penalty, why hast thou added
The sense of endless woes ? inexplicable
Thy justice seems. Yet, to say truth, too late 755
I thus contest, then should have been refus'd
Those terms whatever, when they were propos'd.
Thou didst accept them wilt thou' enjoy the good,
Then cavil the conditions ? and though God
Made thee without thy leave, what if thy son 760
Prove disobedient, and reprov'd, retort,
Wherefore didst thou beget me ? I fought it not.
Wouldst thou admit for his contempt of thee
That proud excuse ? yet him not thy election,
But natural necessity begot. 765
God made thee' of choice his own, and of his own
To serve him, thy reward was of his grace,
Thy punishment then justly' is at his will.
Be' it so, for I submit, his doom is fair,
That dust I am, and shall to dust return : 770
O welcome hour whenever ! why delays
His hand to execute what his decree

Fix'd

Fix'd on this day ? why do I overlive,
 Why am I mock'd with death, and lengthen'd out
 To deathless pain ? how gladly would I meet 775
 Mortality my sentence, and be earth
 Insensible ! how glad would lay me down
 As in my mother's lap ? there I should rest
 And sleep secure, his dreadful voice no more
 Would thunder in my ears, no fear of worse 780
 To me and to my offspring would torment me
 With cruel expectation. Yet one doubt
 Pursues me still, lest all I cannot die,
 Lest that pure breath of life, the spi'rit of Man
 Which God inspir'd, cannot together perish 785
 With this corporeal clod, then in the grave,
 Or in some other dismal place, who knows
 But I shall die a living death ? O thought
 Horrid, if true ! yet why ? it was but breath
 Of life that sinn'd, what dies but what had life 790
 And sin ? the body properly hath neither.
 All of me then shall die let this appease
 The doubt, since human reach no further knows.
 For though the Lord of all be infinite,
 Is his wrath also ? be it, Man is not so, 795
 But mortal doom'd. How can he exercise
 Wrath without end on Man whom death must end ?
 Can he make deathless death ? that were to make
 Strange contradiction, which to God himself
 Impossible is held, as argument 800
 Of weakness, not of pow'r. Will he draw out,
 For anger's sake, finite to infinite

In punish'd Man, to satisfy his rigor
Satisfy'd never ? that were to extend
His sentence beyond dust and nature's law, 805
By which all causes else according still
To the reception of their matter act,
Not to th' extent of their own sphere. But say
That death be not one stroke, as I suppos'd,
Bereaving sense, but endless misery 810
From this day onward, which I feel begun
Both in me, and without me, and so last
To perpetuity ; Ay me, that fear
Comes thund'ring back with dreadful revolution
On my defenseless head ; both Death and I 815
Are found eternal, and incorporate both,
Nor I on my part single, in me all
Posterity stands curs'd Fair patrimony
That I must leave ye, Sons, O were I able
To waste it all myself, and leave ye none ! 820
So disinherited how would you bless
Me now your curse ! Ah, why should all mankind
For one man's fault thus guiltless be condemn'd,
If guiltless ? But from me what can proceed,
But all corrupt, both mind and will deprav'd 825
Not to do only, but to will the same
With me ? how can they then acquitted stand
In sight of God ? Him after all disputes
Forc'd I absolve : all my evasions vain,
And reasonings, though through mazes, lead me still
But to my own conviction . first and last
On me, me only, as the source and spring

Of all corruption, all the blame lights due;
 So might the wrath Fond wish¹ couldst thou support
 That burden heavier than the earth to bear, 835

Than all the world much heavier, though divided
 With that bad Woman² Thus what thou desir'st
 And what thou fear'st, alike destroys all hope
 Of refuge, and concludes thee miserable
 Beyond all past example and future, 840

To Satan only like both crime and doom.
 O Conscience, into what abyss of fears
 And horrors hast thou driv'n me, out of which
 I find no way, from deep to deeper plung'd¹

Thus Adam to himself lamented loud 845
 Through the still night, not now, as ere Man fell,
 Wholesome and cool, and mild, but with black air
 Accompanied, with damps and dreadful gloom,
 Which to his evil conscience represented

All things with double terror: on the ground 850
 Outstretch'd he lay, on the cold ground, and oft
 Curs'd his creation, death as oft accus'd
 Of tardy execution, since denounc'd

The day of his offense. Why comes not death,
 Said he, with one thrice acceptable stroke 855
 To end me² shall truth fail to keep her word,
 Justice divine not hasten to be just²

But death comes not at call, justice divine
 Mends not her slowest pace for prayers or cries
 O woods, O fountains, hillocks, dales and bowers, 860
 With other echo late I taught your shades
 To answer, and resound far other song.

Whom

Whom thus afflicted when sad Eve beheld,
 Desolate where she sat, approaching nigh,
 Soft words to his fierce passion she assay'd. 865
 But her with stern regard he thus repell'd.

Out of my sight, thou Serpent, that name best
 Befits thee with him leagu'd, thyself as false
 And hateful, nothing wants, but that thy shape,
 Like his, and color serpentine, may show 870
 Thy inward fraud, to wain all creatures from thee
 Henceforth, lest that too heav'nly form, pretended
 To hellish falsehood, snare them. But for thee
 I had persisted happy', had not thy pride
 And wand'ring vanity, when least was safe, 875
 Rejected my forewarning, and disdain'd
 Not to be trusted, longing to be seen
 Though by the Dev'il himself, him overweening
 To over-reach, but with the serpent meeting
 Fool'd and beguil'd, by him thou, I by thee, 880
 To trust thee from my side, imagin'd wife,
 Constant, mature, proof against all assaults,
 And understood not all was but a show
 Rather than solid virtue', all but a rib
 Crooked by nature, bent, as now appears, 885
 More to the part sinister, from me drawn,
 Well if thrown out, as supernumerary
 To my just number found O why did God,
 Creator wise, that peopled highest Heaven
 With Spirits masculine, create at last 890
 This novelty on earth, this fair defect
 Of nature, and not fill the world at once

With Men as Angels without feminine,
Or find some other way to generate
Mankind ? this mischief had not then befall'n, 895
And more that shall befall, innumerable
Disturbances on earth through female snares,
And strait conjunction with this sex for either
He never shall find out fit mate, but such
As some misfortune brings him, or mistake ; 900
Or whom he wishes most shall seldom gain
Through her perverseness, but shall see her gain'd
By a far worse, or, if she love, withheld
By parents ; or his happiest choice too late
Shall meet, already link'd and wedlock-bound 905
To a fell adversary, his hate or shame .

Which infinite calamity shall cause
To human life, and household peace confound.

He added not, and from her turn'd, but Eve
Not so repuls'd, with tears that ceas'd not flowing, 910
And tresses all disorder'd, at his feet
Fell humble, and embracing them, besought
His peace, and thus proceeded in her plaint.

For sake me not thus, Adam : witness Heaven
What love sincere, and reverence in my heart 915
I bear thee, and unweeting have offended,
Unhappily deceiv'd ; thy suppliant
I beg, and clasp thy knees, bereave me not,
Whereon I live, thy gentle looks, thy aid,
Thy counsel in this uttermost distress, 920
My only strength and stay forlorn of thee,
Whither shall I betake me, where subsist ?

While

While yet we live, scarce one short hour perhaps,
Between us two let there be peace, both joining,
As join'd in injuries, one enmity 925
Against a foe by doom express assign'd us,
That cruel Serpent On me exercise not
Thy hatred for this misery befall'n,
On me already lost, me than thyself
More miserable; both have sinn'd, but thou 930
Against God only', I against God and thee,
And to the place of judgment will return,
There with my cries importune Heav'n, that all
The sentence from thy head remov'd may light
On me, sole cause to thee of all this woe, 935
Me, me only, just object of his ire.

She ended weeping, and her lowly plight,
Immoveable till peace obtain'd from fault
Acknowledg'd and deplor'd, in Adam wrought
Commiseration; soon his heart relented 940
Tow'ards her, his life so late and sole delight,
Now at his feet submissive in distress,
Creature so fair his reconciliation seeking,
His counsel, whom she had displeas'd, his aid;
As one disarm'd, his anger all he lost, 945
And thus with peaceful words uprais'd her soon.

Unwary', and too desirous, as before,
So now of what thou know'st not, who desir'st
The punishment all on thyself, alas,
Bear thine own first, ill able to sustain 950
His full wrath, whose thou feel'st as yet least part,
And my displeasure bear'st so ill. If prayers

Could

Could alter high decrees, I to that place
 Would speed before thee, and be louder heard,
 That on my head all might be visited, 955
 Thy frailty and infirmer sex forgiven,
 To me committed and by me expos'd.

But rise, let us no more contend, nor blame
 Each other, blam'd enough elsewhere, but strive
 In offices of love, how we may lighten 960
 Each other's burden, in our share of woe,
 Since this day's death denounc'd, if ought I see,
 Will prove no sudden, but a slow-pac'd evil,
 A long day's dying to augment our pain,
 And to our seed (O hapless seed!) deriv'd. 965

To whom thus Eve, recovering heart, reply'd.
 Adam, by sad experiment I know
 How little weight my words with thee can find,
 Found so erroneous, thence by just event
 Found so unfortunate; nevertheless, 970
 Restor'd by thee, vile as I am, to place
 Of new acceptance, hopeful to regain
 Thy love, the sole contentment of my heart
 Living or dying, from thee I will not hide
 What thoughts in my unquiet breast are risen, 975
 Tending to some relief of our extremes,
 Or end, though sharp and sad, yet tolerable,
 As in our evils, and of easier choice.
 If care of our descent perplex us most,
 Which must be born to certain woe, devour'd 980
 By Death at last, and miserable it is

To

To be to others cause of misery,
 Our own begotten, and of our loins to bring
 Into this cursed world a woful race,
 That after wretched life must be at last 985
 Food for so foul a monster, in thy power
 It lies, yet ere conception to prevent
 The race unblest, to be'ing yet unbegot.
 Childless thou art, childless remain so Death
 Shall be deceiv'd his glut, and with us two 990
 Be forc'd to satisfy his ravenous maw.
 But if thou judge it hard and difficult,
 Converting, looking, loving, to abstain
 From love's due rites, nuptial embraces sweet,
 And with desire to languish without hope, 995
 Before the present object languishing
 With like desire, which would be misery
 And torment less than none of what we dread;
 Then both ourselves and seed at once to free
 From what we fear from both, let us make short, 1000
 Let us seek Death, or, he not found, supply
 With our own hands his office on ourselves
 Why stand we longer shivering under fears,
 'That show no end but death, and have the power,
 Of many ways to die the shortest choosing, 1005
 Destruction with destruction to destroy?

She ended here, or vehement despair
 Broke off the rest, so much of death her thoughts
 Had entertain'd, as dy'd her cheeks with pale.
 But Adam with such counsel nothing sway'd 1010

To

To better hopes his more attentive mind
Lab'ring had rais'd, and thus to Eve reply'd.

Eve, thy contempt of life and pleasure seems
To argue in thee something more sublime
And excellent than what thy mind contemns, 1015
But self-destruction therefore sought, refutes
That excellence thought in thee, and implies,
Not thy contempt, but anguish and regret
For loss of life and pleasure overlov'd.

Or if thou covet death, as utmost end 1020
Of misery, so thinking to evade
The penalty pronounc'd, doubt not but God
Hath wiselier arm'd his vengeful ire than so
To be forestall'd; much more I fear lest death
So snatch'd will not exempt us from the pain 1025

We are by doom to pay, rather such acts
Of contumacy will provoke the Highest
To make death in us live: Then let us seek
Some safer resolution, which methinks
I have in view, calling to mind with heed 1030

Part of our sentence, that thy seed shall bruise
The Serpent's head; piteous amends, unless
Be meant, whom I conjecture, our grand foe
Satan, who in the serpent hath contriv'd
Against us this deceit to crush his head 1035

Would be revenge indeed; which will be lost
By death brought on ourselves, or childless days
Resolv'd as thou proposest, so our foe
Shall 'scape his punishment ordain'd, and we

Instead

Instead shall double ours upon our heads. 1040
No more be mention'd then of violence
Against ourselves, and wilful barrenness,
That cuts us off from hope, and favors only
Rancor and pride, impatience and despite,
Reluctance against God and his just yoke 1045
Laid on our necks. Remember with what mild
And gracious temper he both heard and judg'd
Without wrath or reviling, we expected
Immediate dissolution, which we thought
Was meant by death that day, when lo, to thee 1050
Pains only in child-bearing were foretold,
And bringing forth, soon recompens'd with joy,
Fruit of thy womb. on me the curse aslope
Glanc'd on the ground, with labor I must earn
My bread; what harm? Idleness had been worse, 1055
My labor will sustain me, and lest cold
Or heat should injure us, his timely care
Hath unbefought provided, and his hands
Cloth'd us unworthy, pitying while he judg'd;
How much more, if we pray him, will his ear 1060
Be open, and his heart to pity' incline,
And teach us further by what means to shun
Th' inclement seasons, rain, ice, hail, and snow?
Which now the sky with various face begins
To show us in this mountain, while the winds 1065
Blow moist and keen, shattering the graceful locks
Of these fair spreading trees; which bids us seek
Some better shroud, some better warmth to cherish

Our

Our limbs benumm'd, ere this diurnal star
 Leave cold the night, how we his gather'd beams 1070
 Reflected, may with matter fere foment
 Or by collision of two bodies grind
 The air attrite to fire, as late the clouds
 Justling or push'd with winds rude in their shock
 Tine the slant lightning, whose thwart flame driv'n down
 Kindles the gummy bark of fir or pine,
 And sends a comfortable heat from far,
 Which might supply the sun such fire to use,
 And what may else be remedy or cure
 To evils which our own misdeeds have wrought, 1080
 He will instruct us praying, and of grace
 Beseeching him, so as we need not fear
 To pass commodiously this life, sustain'd
 By him with many comforts, till we end
 In dust, our final rest and native home. 1085
 What better can we do, than to the place
 Repairing where he judg'd us, prostrate fall
 Before him reverent, and there confess
 Humbly our faults, and pardon beg, with tears
 Watering the ground, and with our sighs the air 1090
 Frequenting, sent from hearts contrite, in sign
 Of sorrow' unfeign'd, and humiliation meek ?
 Undoubtedly he will relent and turn
 From his displeasure ; in whose look serene,
 When angry most he seem'd and most severe, 1095
 What else but favor, grace, and mercy shone ?

So spake our father penitent, nor Eve
Felt less remorse they forthwith to the place
Repairing where he judg'd them, prostrate fell
Before him reverent, and both confess'd 1100
Humbly their faults, and pardon begg'd, with tears
Watering the ground, and with their sighs the air
Frequenting, sent from hearts contrite, in sign
Of sorrow' unfeign'd, and humiliation meek.

THE END OF THE TENTH BOOK.

THE
ELEVENTH BOOK
OF
PARADISE LOST.

T H E A R G U M E N T.

The Son of God presents to his Father the prayers of our first parents now repenting, and intercedes for them. God accepts them, but declares that they must no longer abide in Paradise; sends Michael with a band of Cherubim to dispossess them, but first to reveal to Adam future things Michael's coming down. Adam shows to Eve certain ominous signs; he discerns Michael's approach, goes out to meet him, the Angel denounces their departure. Eve's Lamentation. Adam pleads, but submits. The Angel leads him up to a high hill, sets before him, in vision what shall happen till the flood

PARADISE LOST.

BOOK XI.

THUS they in lowliest plight repentant stood
 Praying, for from the mercy-seat above
 Preventing grace descending had remov'd
 The stony from their hearts, and made new flesh
 Regenerate grow instead, that sighs now breath'd 5
 Unutterable, which the Spi'rit of prayer
 Inspir'd, and wing'd for Heaven with speedier flight
 Than loudest oratory yet their port
 Not of mean suitors, nor important less
 Seem'd their petition, than when th' ancient pair 10
 In fables old, less ancient yet than these,
 Deucalion and chaste Pyrrha, to restore
 The race of mankind drown'd, before the shrine
 Of Themis stood devout. To Heav'n their prayers
 Flew up, nor miss'd the way, by envious winds 15
 Blown vagabond or frustrate in they pass'd
 Dimensionless through heav'nly doors, then clad
 With incense, where the golden altar fum'd,
 By their great intercessor, came in fight
 Before the Father's throne. them the glad Son 20
 Presenting, thus to intercede began.

See, Father, what first fruits on earth are sprung

From thy implanted grace in Man, these sighs
 And pray'rs, which in this golden censer, mix'd
 With incense, I thy priest before thee bring, 25
 Fruits of more pleasing favor from thy seed
 Sown with contrition in his heart, than those
 Which his own hand manuring all the trees
 Of Paradise could have produc'd, ere fall'n
 From innocence. Now therefore bend thine ear 30
 To supplication, hear his sighs though mute,
 Unskilful with what words to pray, let me
 Interpret for him, me his advocate
 And propitiation; all his works on me
 Good or not good ingraft, my merit those 35
 Shall perfect, and for these my death shall pay.
 Accept me, and in me from these receive
 'The smell of peace tow'ard mankind, let him live
 Before thee reconcil'd, at least his days
 Number'd, though sad, till death, his doom, (which I
 To mitigate thus plead, not to reverse)
 To better life shall yield him, where with me
 All my redeem'd may dwell in joy and bliss,
 Made one with me as I with thee am one.

To whom the Father, without cloud, serene. 45
 All thy request for Man, accepted Son,
 Obtain, all thy request was my decree:
 But longer in that Paradise to dwell,
 The law I gave to nature him forbids.
 Those pure immortal elements that know 50
 No gross, no unharmonious mixture foul,
 Eject him tainted now, and purge him off

As a distemper, gross to air as gross,
And mortal food, as may dispose him best
For dissolution wrought by sin, that first
Distemper'd all things, and of incorrupt
Corrupted. I at first with two fair gifts
Created him endow'd, with happiness
And immortality that fondly lost,
This other serv'd but to eternize woe;
Till I provided death, so death becomes
His final remedy, and after life
Try'd in sharp tribulation, and refin'd
By faith and faithful works, to second life,
Wak'd in the renovation of the just,
Resigns him up with Heav'n and Earth renew'd.
But let us call to synod all the Blest
Through Heav'n's wide bounds; from them I will not
My judgments, how with Mankind I proceed,
As how with peccant Angels late they saw,
And in their state, though firm, stood more confirm'd.
He ended, and the Son gave signal high
To the bright minister that watch'd, he blew
His trumpet, heard in Oreb since perhaps
When God descended, and perhaps once more
To sound at general doom. Th' angelic blast
Fill'd all the regions. from their blissful bowers
Of amaranth shade, fountain or spring,
By the waters of life, where'er they sat
In fellowships of joy, the sons of light
Hasted, resorting to the summons high,
And took their seats, till from his throne supreme

Th' Almighty thus pronounc'd his sovran will.

O Sons, like one of us Man is become
To know both good and evil, since his taste 85

Of that defended fruit, but let him boast
His knowledge of good lost, and evil got,
Happier, had it suffic'd him to have known
Good by itself, and evil not at all

He sorrows now, repents, and prays contrite, 90

My motions in him; longer than they move,
His heart I know, how variable and vain
Self-left. Left therefore his now bolder hand
Reach also of the tree of life, and eat,

And live for ever, dream at least to live 95

For ever, to remove him I decree,
And send him from the garden forth to till
The ground whence he was taken, fitter soil

Michael, thus my behest have thou in charge,
Take to thee from among the Cherubim 100

Thy choice of flaming warriors, lest the Fiend,
Or in behalf of Man, or to invade

Vacant possession, some new trouble raise.

Haste thee, and from the Paradise of God
Without remorse drive out the sinful pair, 105

From hallow'd ground th' unholy, and denounce
To them and to their progeny from thence
Perpetual banishment Yet lest they faint

At the sad sentence rigorously urg'd,
For I behold them soften'd and with tears 110

Bewailing their excess, all terror hide.

If patiently thy bidding they obey,

Dismiss

Dismiss them not disconsolate; reveal
 To Adam what shall come in future days,
 As I shall thee enlighten, intermix 115
 My covenant in the Woman's seed renew'd;
 So send them forth, though forrowing, yet in peace:
 And on the east side of the garden place,
 Where entrance up from Eden easiest climbs,
 Cherubic watch, and of a sword the flame 120
 Wide-waving, all approach far off to fright,
 And guard all passage to the tree of life:
 Left Paradise a receptacle prove
 To Spirits foul, and all my trees their prey,
 With whose stol'n fruit Man once more to delude. 125
 He ceas'd; and th' archangelic Pow'r prepar'd
 For swift descent, with him the cohort bright
 Of watchful Cherubim; four faces each
 Had, like a double Janus, all their shape
 Spangled with eyes, more numerous than those 130
 Of Argus, and more wakeful than to drowse,
 Charm'd with Arcadian pipe, the past'ral reed
 Of Hermes, or his opiate rod. Mean while
 To resalute the world with sacred light
 Leucothea wak'd, and with fresh dews imbalm'd 135
 The earth, when Adam and first matron Eve
 Had ended now their orisons, and found
 Strength added from above, new hope to spring
 Out of despair, joy, but with fear yet link'd,
 Which thus to Eve his welcome words renew'd 140

Eve, easily may faith admit, that all
 The good which we enjoy, from Heav'n descends,
 But

But that from us ought should ascend to Heaven
So prevalent as to concern the mind
Of God high-blest, or to incline his will, 145
Hard to belief may seem, yet this will prayer
Or one short sigh of human breath, upborne
Ev'n to the seat of God. For since I fought
By pray'r th' offended Deity to' appease,
Kneel'd and before him humbled all my heart, 150
Methought I saw him placable and mild,
Bending his ear; persuasion in me grew
That I was heard with favor, peace return'd
Home to my breast, and to my memory
His promise, that thy seed shall bruise our foe; 155
Which then not mudded in dismay, yet now
Assures me that the bitterness of death
Is past, and we shall live. Whence hail to thee,
Eve rightly call'd, mother of all mankind,
Mother of all things living, since by thee 160
Man is to live, and all things live for Man.

To whom thus Eve with sad demeanour meek.
Ill worthy I such title should belong
To me transgressor, who for thee ordain'd
A help, became thy snare; to me reproach 165
Rather belongs, distrust, and all dispraise;
But infinite in pardon was my judge,
That I, who first brought death on all, am grac'd
The source of life; next favourable thou,
Who highly thus to' intitle me vouchsaf'ft, 170
Far other name deserving But the field
To labor calls us now with sweat impos'd,

Though

Though after sleepless night, for see the morn,
 All unconcern'd with our unrest, begins
 Her rosy progress smiling, let us forth, 175
 I never from thy side henceforth to stray,
 Where'er our day's work lies, though now injoin'd
 Laborious, till day droop, while here we dwell,
 What can be toilsome in these pleasant walks?
 Here let us live, though in fall'n state, content. 180

So spake, so wish'd much-humbled Eve, but fate
 Subscrib'd not; Nature first gave signs, impress'd
 On bird, beast, air, suddenly eclips'd
 After short blush of morn, nigh in her sight
 The bird of Jove, stoop'd from his airy tour, 185
 Two birds of gayest plume before him drove;
 Down from a hill the beast that reigns in woods,
 First hunter then, pursu'd a gentle brace,
 Goodliest of all the forest, hart and hind;
 Direct to th' eastern gate was bent their flight. 190
 Adam observ'd, and with his eye the chase
 Pursuing, not unmov'd to Eve thus spake.

O Eve, some further change awaits us nigh,
 Which Heav'n by these mute signs in nature shows,
 Forerunners of his purpose, or to warn 195
 Us haply too secure of our discharge
 From penalty, because from death releas'd
 Some days, how long, and what till then our life,
 Who knows, or more than this, that we are dust,
 And thither must return and be no more? 200
 Why else this double object in our sight
 Of flight pursu'd in th' air, and o'er the ground,

One way the self-same hour ? why in the east
 Darkneſs ere day's mid-courſe, and morning light
 More orient in yon weſtern cloud, that draws 205
 O'er the blue firmament a radiant white,
 And ſlow deſcends, with ſomething heav'nly fraught ?

He err'd not, for by this the heav'nly bands
 Down from a ſky of jasper lighted now
 In Paradife, and on a hill made halt, 210
 A glorious apparition, had not doubt
 And carnal fear that day dimm'd Adam's eye.
 Not that more glorious, when the Angels met
 Jacob in Mahanaim, where he ſaw
 The field pavilion'd with his guardians bright ; 215
 Nor that which on the flaming mount appear'd
 In Dothan, cover'd with a camp of fire,
 Againſt the Syrian king, who to ſurpriſe
 One man, aſſaſſin like, had levied war,
 War unproclam'd. The princely Hierarch 220
 In their bright ſtand there left his Pow'rs to ſeiſe
 Poſſeſſion of the garden ; he alone,
 To find where Adam ſhelter'd, took his way,
 Not unperceiv'd of Adam, who to Eve,
 While the great viſitant approach'd, thus ſpoke. 225

Eve, now expect great tidings, which perhaps
 Of us will ſoon determin, or impoſe
 New laws to be obſerv'd ; for I deſcry
 From yonder blazing cloud that veils the hill
 One of the heav'nly hoſt, and by his gait 230
 None of the meaneſt, ſome great Potentate
 Or of the Thrones above, ſuch majeſty

Invests him coming ; yet not terrible
 That I should fear, nor sociably mild,
 As Raphael, that I should much confide, 235
 But solemn and sublime, whom not to' offend,
 With reverence I must meet, and thou retire.

He ended , and th' Arch-Angel soon drew nigh,
 Not in his shape celestial, but as man
 Clad to meet man ; over his lucid arms 240
 A military vest of purple flow'd,
 Livelier than Melibœan, or the grain
 Of Sarra, worn by kings and heroes old
 In time of truce ; Iris had dipt the woof ;
 His starry helm unbuckled shew'd him prime 245
 In manhood where youth ended , by his side
 As in a glitt'ring zodiac hung the sword,
 Satan's dire dread, and in his hand the spear.
 Adam bow'd low , he kingly from his state
 Incln'd not, but his coming thus declar'd. 250

Adam, Heav'n's high behest no preface needs .
 Sufficient that thy pray'rs are heard, and Death,
 Then due by sentence when thou didst transgress,
 Defeated of his seizure many days
 Giv'n thee of grace, whereum thou may'st repent, 255
 And one bad act with many deeds well done
 Mayst cover well may then thy Lord appeas'd
 Redeem thee quite from Death's rapacious clame ;
 But longer in this Paradise to dwell
 Permits not ; to remove thee I am come, 260
 And send thee from the garden forth to till
 The ground whence thou wast taken, fitter soil.

He

He added not, for Adam at the news
Heart-struck with chilling gripe of sorrow stood,
That all his senses bound, Eve, who unseen 265
Yet all had heard, with audible lament
Discover'd soon the place of her retire.

O unexpected stroke, worse than of Death !
Must I thus leave thee, Paradise ? thus leave
Thee, native soil, these happy walks and shades, 270
Fit haunt of Gods ? where I had hope to spend,
Quiet though sad, the respite of that day
That must be mortal to us both. O flowers,
That never will in other climate grow,
My early visitation, and my last 275
At even, which I bred up with tender hand
From the first opening bud, and gave you names,
Who now shall rear you to the sun, or rank
Your tribes, and water from th' ambrosial fount ?
Thee lastly, nuptial bow'r, by me adorn'd 280
With what to sight or smell was sweet, from thee
How shall I part, and whither wander down
Into a lower world, to this obscure
And wild ? how shall we breathe in other air
Less pure, accustom'd to immortal fruits ? 285
Whom thus the Angel interrupted mild.
Lament not, Eve, but patiently resign
What justly thou hast lost ; nor set thy heart,
Thus over-fond, on that which is not thine.
Thy going is not lonely, with thee goes 290
Thy husband, him to follow thou art bound ;
Where he abides, think there thy native soil.

Adam

Adam by this from the cold sudden damp
Recovering, and his scatter'd spi'rnts return'd,
To Michael thus his humble words address'd. 295

Celestial, whether among the Thrones, or nam'd
Of them the high'est, for such of shape may seem
Prince above princes, gently hast thou told
Thy message, which might else in telling wound,
And in performing end us; what besides 300

Of sorrow and dejection and despair
Our frailty can sustain, thy tidings bring,
Departure from this happy place, our sweet
Recess, and only consolation left
Familiar to our eyes, all places else 305

Inhospitable' appear and desolate,
Nor knowing us nor known and if by prayer
Incessant I could hope to change the will
Of him who all things can, I would not cease
To weary him with my assiduous cries. 310

But pray'r against his absolute decree
No more avails than breath against the wind,
Blown stifling back on him that breathes it forth.
Therefore to his great bidding I submit.
This most afflicts me, that departing hence, 315

As from his face I shall be hid, depriv'd
His blessed count'nance, here I could frequent
With worship place by place where he vouchsaf'd
Presence divine, and to my sons relate,
On this mount he appear'd, under this tree 320
Stood visible, among these pines his voice
I heard, here with him at this fountain talk'd.

So many grateful altars I would rear
Of grassy turf, and pile up every stone
Of lustre from the brook, in memory, 325
Or monument to ages, and thereon
Offer sweet-smelling gums and fruits and flowers
In yonder nether world where shall I seek
His bright appearances, or foot-step trace ?
For though I fled him angry, yet, recall'd 330
To life prolong'd and promis'd race, I now
Gladly behold though but his utmost skirts
Of glory, and far off his steps adore.

To whom thus Michael with regard benign.
Adam, thou know'st Heav'n his, and all the Earth,
Not this rock only, his omnipresence fills
Land, sea, and air, and every kind that lives,
Fomented by his virtual power and warm'd ;
All th' earth he gave thee to possess and rule,
No despicable gift ; surmise not then 340
His presence to these narrow bounds confin'd
Of Paradise or Eden : this had been
Perhaps thy capital seat, from whence had spread
All generations, and had hither come
From all the ends of th' earth, to celebrate 345
And reverence thee their great progenitor.
But this præmience thou' hast lost, brought down
To dwell on even ground now with thy sons .
Yet doubt not but in valley and in plain
God is as here, and will be found alike 350
Present, and of his presence many a sign
Still following thee, still compassing thee round

With

With goodness and paternal love, his face
 Express, and of his steps the track divine.
 Which that thou may'st believe, and be confirm'd 355
 Ere thou from hence depart, know I am sent
 To show thee what shall come in future days
 To thee and to thy offspring, good with bad
 Expect to hear, supernal grace contending
 With sinfulness of men, thereby to learn 360
 True patience, and to temper joy with fear
 And pious sorrow, equally inur'd
 By moderation either state to bear,
 Prosperous or adverse so shalt thou lead
 Safest thy life, and best prepar'd endure 365
 Thy mortal passage when it comes Ascend
 This hill, let Eve (for I have drench'd her eyes)
 Here sleep below, while thou to foresight wak'st;
 As once thou slept'st, while she to life was form'd.

To whom thus Adam gratefully reply'd. 370
 Ascend, I follow thee, safe Guide, the path
 Thou lead'st me', and to the hand of Heav'n submit,
 However chaf't'ning, to the evil turn
 My obvious breast, arming to overcome
 By suffering, and earn rest from labor won, 375
 If so I may attain. So both ascend
 In the visions of God: It was a hill
 Of Paradise the highest, from whose top
 The hemisphere of earth in clearest ken
 Stretch'd out to th' amplest reach of prospect lay. 380
 Not high'er that hill nor wider looking round,
 Whercon for different cause the Tempter set

Our second Adam in the wilderneys,
 To shew him all earth's kingdoms and their glory.
 His eye might there command wherever stood 385
 City of old or modern fame, the seat
 Of mightiest empire, from the destin'd walls
 Of Cambalu, seat of Cathaian Can,
 And Samarchand by Oxus, Temir's throne,
 To Paquin of Sinæan kings, and thence 390
 To Agra and Lahor of great Mogul
 Down to the golden Cherfonefe, or where
 The Persian in Ecbatan sat, or since
 In Hispahan, or where the Russian Ksar
 In Mosco, or the Sultan in Bizance, 395
 Turchestan-born, nor could his eye not ken
 Th' empire of Negus to his utmost port
 Ercoco, and the less maritim kings
 Mombaza, and Quiloa, and Melind,
 And Sofala thought Ophir, to the realm 400
 Of Congo, and Angola farthest south,
 Or thence from Niger flood to Atlas mount
 The kingdoms of Almanfor, Fez and Suz,
 Marocco and Algiers, and Tremisen;
 On Europe thence, and where Rome was to sway 405
 The world. in spi'rit perhaps he also saw
 Rich Mexico the seat of Montezume,
 And Cusco in Peru, the richer seat
 Of Atabalipa, and yet unspoil'd
 Guana, whose great city Geryon's sons 410
 Call El Dorado, but to nobler fights
 Michael from Adam's eyes the film remov'd,
 Which

Which that false fruit that promis'd clearer fight
 Had bred; then purg'd with euphrasy and rue
 The visual nerve, for he had much to see; 415
 And from the well of life three drops instill'd.
 So deep the power of these ingredients pierc'd,
 E'en to th' inmost seat of mental sight,
 That Adam now enforc'd to close his eyes,
 Sunk down, and all his spirits become intranc'd; 420
 But him the gentle Angel by the hand
 Soon rais'd, and his attention thus recall'd.

Adam, now ope thine eyes, and first behold
 Th' effects which thy original crime hath wrought
 In some to spring from thee, who never touch'd 425
 Th' excepted tree, nor with the snake conspir'd,
 Nor sinn'd thy sin, yet from that sin derive
 Corruption to bring forth more violent deeds.

His eyes he open'd, and beheld a field,
 Part arable and tith, whereon were sheaves 430
 New reap'd, the other part sheep-walks and folds,
 I' th' midst an altar as the land-mark stood,
 Rustic, of grassy ford; thither anon
 A sweaty reaper from his tillage brought
 First fruits, the green ear, and the yellow sheaf, 435
 Uncull'd, as came to hand; a shepherd next
 More meek came with the firstlings of his flock
 Choicest and best; then sacrificing, laid
 The inwards and their fat, with incense strow'd,
 On the cleft wood, and all due rites perform'd. 440
 His offering soon propitious fire from Heaven
 Consum'd with nimble glance, and grateful steam;

The other's not, for his was not sincere,
 Whence he only rag'd, and as they talk'd,
 Smote him into the midriff with a stone 445
 That beat out life, he fell, and deadly pale
 Groan'd out his soul with gushing blood effus'd
 Much at that sight was Adam in his heart
 Dismay'd, and thus in haste to th' Angel cry'd
 O Teacher, some great mischief hath befall'n 450
 To that meek man, who well had sacrific'd,
 Is pity thus and pure devotion paid?

T' whom Michael thus, he also mov'd, reply'd
 These two are brethren, Adam, and to come
 Out of thy loins, th' unjust the just hath slain, 455
 For envy that his brother's offering found
 From Heav'n acceptance; but the bloody fact
 Will be aveng'd, and th' other's faith approv'd
 Lose no reward, though here thou see him die,
 Rolling in dust and gore. To which our fire. 460

Alas, both for the deed and for the cause!
 But have I now seen Death? Is this the way
 I must return to native dust? O fight
 Of terror, foul and ugly to behold,
 Horrid to think, how horrible to feel! 465

To whom thus Michael. Death thou hast seen
 In his first shape, on man, but many shapes
 Of Death, and many are the ways that lead
 To his grim cave, all dismal, yet to sense
 More terrible at th' entrance than within 470
 Some, as thou saw'st, by violent stroke shall die,
 By fire, flood, famine, by intemp'rance more

In

In meats and drinks, which on the earth shall bring
Diseases dire, of which a monstrous crew
Before thee shall appear, that thou mayst know 475
What misery th' inabstinence of Eve
Shall bring on men. Immediately a place
Before his eyes appear'd, sad, noisome, dark,
A lazarus-house it seem'd, wherein were laid
Numbers of all diseases'd, all maladies 480
Of ghastly spasm, or racking torture, qualms
Of heart-sick agony, all feverous kinds,
Convulsions, epilepsies, fierce catarrhs,
Intestine stone and ulcer, colic pangs,
Demoniac phrenzy, mooping melancholy, 485
And moon-struck madness, pining atrophy,
Marasmus, and wide-wasting pestilence,
Dropries, and asthmas, and joint-racking rheums.
Dire was the tossing, deep the groans, Despair
Tended the sick busiest from couch to couch; 490
And over them triumphant Death his dart
Shook, but delay'd to strike, though oft invoc'd
With vows, as their chief good, and final hope.
Sight so deform what heart of rock could long
Dry-ey'd behold? Adam could not, but wept, 495
Though not of woman born, compassion quell'd
His best of man, and gave him up to tears
A space, till sinner thoughts restrain'd excess,
And scarce recovering words his plaint renew'd.
O miserable mankind, to what fall 500
Degraded, to what wretched state reserv'd!
Better end here unborn. Why is life given
H 3 To

To be thus wretched from us ? rather why
 Obscured on us thus ? who if we knew
 What we receive, would either not accept 505
 Life offer'd, or soon beg to lay it down,
 Glad to be so dismiss'd in peace. Can thus
 Th' image of God in man created once
 So goodly and erect, though faulty since,
 To such unsightly sufferings be debas'd 510
 Under inhuman pains ? Why should not man,
 Retaining still divine similitude

In part, from such deformities be free,
 And for his Maker's image sake exempt ?
 Their Maker's image, answer'd Michael, then 515
 Forsook them, when themselves they vilify'd
 To serve ungovern'd appetite, and took
 His image whom they serv'd, a brutish vice,
 Inductive mainly to the sin of Eve.

Therefore so abject is their punishment, 520
 Disfiguring not God's likeness, but their own,
 Or if his likeness, by themselves defac'd,
 While they pervert pure nature's healthful rules
 To loathsome sickness, worthily, since they
 God's image did not reverence in themselves. 525

I yield it just, said Adam, and submit.
 But is there yet no other way, besides
 These painful passages, how we may come
 To death, and mix with our connatural dust ?

There is, said Michael, if thou well observe 530
 The rule of not too much, by temp'rance taught,
 In what thou eat'st and drink'st, seeking from thence

Due

Due nourishment, not gluttonous delight,
 Till many years over thy head return
 So may'st thou live, till like ripe fruit thou drop 535
 Into thy mother's lap, or be with ease
 Gather'd, not harshly pluck'd, for death mature.
 This is old age, but then thou must outlive
 Thy youth, thy strength, thy beauty, which will change
 To wither'd, weak, and gray; thy senses then 540
 Obtuse, all taste of pleasure must forgo,
 To what thou hast, and for the air of youth,
 Hopeful and chearful, in thy blood will reign
 A melancholy damp of cold and dry
 To weigh thy spirits down, and last consume 545
 The balm of life. To whom our ancestor.

Henceforth I fly not death, nor would prolong
 Life much, bent rather how I may be quit
 Fairest and easiest of this cumbrous charge,
 Which I must keep till my appointed day 550
 Of rendring up, and patiently attend
 My dissolution Michael reply'd.

Nor love thy life, nor hate; but what thou liv'st
 Live well, how long or short permit to Heaven
 And now prepare thee for another sight 555

He look'd, and saw a spacious plain, whereon
 Were tents of various hue, by some were herds
 Of cattle grazing; others, whence the sound
 Of instruments that made melodious chime
 Was heard, of harp and organ, and who mov'd 560
 Their stops and chords was seen, his volant touch
 Instinct through all proportions low and high

Fled and pursu'd transverse the resonant fugue.
In other part stood one who at the forge
Lab'ring, two massy clods of ir'on and brass 565
Had melted, (whether found where casual fire
Had wasted woods on mountain or in vale,
Down to the veins of earth, thence gliding hot
To some cave's mouth, or whether wash'd by stream
From underground) the liquid ore he drain'd 570
Into fit molds prepar'd, from which he form'd
First his own tools, then, what might else be wrought
Fusil or grav'n in metal. After these,
But on the hither side, a different sort
From the high neighb'ring hills, which was their seat,
Down to the plain descended by their gulf
Just men they seem'd, and all their study bent
To worship God aright, and know his works
Not hid, nor those things last which might preserve
Freedom and peace to men. they on the plain 580
Long had not walk'd, when from the tents behold
A bevy of fair women, richly gay
In gems and wanton drefs; to th' harp they sung
Soft amorous ditties, and in dance came on.
The men, though grave, ey'd them, and let their eyes
Rove without rein, till in the amorous net
Fast caught, they lik'd, and each his liking chose;
And now of love they treat, till th' evening star,
Love's harbinger, appear'd, then all in heat
They light the nuptial torch, and bid invoke 590
Hymen, then first to marriage rites invok'd -
With feast and music all the tents resound.

Such

Such happy interview and fair event
Of love and youth not lost, songs, garlands, flowers,
And charming symphonies, attach'd the heart 595
Of Adam soon inclin'd t' admit delight,
The bent of nature; which he thus express'd

True opener of mine eyes, prime Angel blest,
Much better seems this vision, and more hope
Of peaceful days portends, than those two past; 600
Those were of hate and death, or pain much worse,
Here nature seems fulfill'd in all her ends

To whom thus Michael Judge not what is best
By pleasure, though to nature seeming meet,
Created, as thou art, to nobler end 605
Holy and pure, conformity divine.

Those tents thou saw'st so pleasant, were the tents
Of wickedness, wherein shall dwell his race
Who slew his brother, studious they appear
Of arts that polish life, inventors rare, 610

Unmindful of their Maker, though his Spirit
Taught them, but they his gifts acknowledg'd none.
Yet they a beauteous offspring shall beget;
For that fair female troop thou saw'st, that seem'd
Of Goddeses, so blithe, so smooth, so gay, 615
Yet empty of all good wherein consists

Woman's domestic honor and chief praise,
Bred only and completed to the taste
Of lustful appetite, to sing, to dance,
To dress, and troll the tongue, and roll the eye. 620
To these that sober race of men, whose lives
Religious tied them the sons of God,

Shall

Shall yield up all their virtue, all their fame
Ignobly, to the trains and to the smiles
Of these fair atheists, and now swim in joy, 625
Erelong to swim at large, and laugh, for which
The world erelong a world of tears must weep.

To whom thus Adam of short joy bereft.
O pity' and shame, that they who to live well
Enter'd so fair, should turn aside to tread 630
Paths indirect, or in the mid-way faint !
But still I see the tenor of Man's woe
Holds on the same, from Woman to begin.

From Man's effeminate slackness it begins,
Said th' Angel, who should better hold his place 635
By wisdom and superior gifts receiv'd.
But now prepare thee for another scene.

He look'd, and saw wide territory spread
Before him, towns, and rural works between,
Cities of men with lofty gates and towers, 640
Concourse in arms, fierce faces threatening war,
Giants of mighty bone, and bold emprise;
Part wield their arms, part curb the foaming steed,
Single or in array of battel rang'd
Both horse and foot, nor idly must'ring stood ; 645
One way a band select from forage drives
A herd of beeves, fair oxen and fair kine
From a fat meadow ground, or fleecy flock,
Ewes and their bleating lambs over the plain,
Their booty ; scarce with life the shepherds fly, 650
But call in aid, which makes a bloody fray ;
With cruel torneament the squadrons join,

Where

Where cattel pastur'd late, now scatter'd lies
 With carcasses and arms th' infanguin'd field
 Deserted Others to a city strong 655
 Lay siege, incamp'd ; by battery, scale, and mine,
 Assaulting , others from the wall defend
 With dart and javelin, stones and fulphurous fire ;
 On each hand slaughter and gigantic deeds.
 In other part the scepter'd heralds call 660
 To council in the city gates . anon
 Grey-headed men and grave, with warriors mix'd,
 Assemble, and harangues are heard, but soon
 In factious opposition, till at last
 Of middle age one rising, eminent 665
 In wise deport, spake much of right and wrong,
 Of justice, of religion, truth and peace,
 And judgment from above : him old and young
 Exploded, and had seiz'd with violent hands,
 Had not a cloud descending snatch'd him thence 670
 Unseen amid the throng . so violence
 Proceeded, and oppression, and sword-law
 Through all the plain, and refuge none was found,
 Adam was all in tears, and to his guide
 Lamenting turn'd full sad, O what are these, 675
 Death's ministers, not men, who thus deal death
 Inhumanly to men, and multiply
 Ten thousand fold the sin of him who slew
 His brother for of whom such massacre
 Make they but of their brethren, men of men ? 680
 But who was that just man, whom had not Heaven
 Rescued, had in his righteousness been lost ?

To whom thus Michael These are the product
Of those ill-mated marriages thou saw'st;
Where good with bad were match'd, who of themselves
Abhor to join, and by imprudence mix'd,
Produce prodigious births of body' or mind.
Such were these giants, men of high renown;
For in those days might only shall be' admir'd,
And valor and heroic virtue call'd; 690
To overcome in battel, and subdue
Nations, and bring home spoils with infinite
Man-slaughter, shall be held the highest pitch
Of human glory, and for glory done
Of triumph, to be stil'd great conquerors, 695
Patrons of mankind, Gods, and sons of Gods,
Destroyers rightlier call'd and plagues of men.
Thus fame shall be achiev'd, renown on earth,
And what most merits fame in silence hid
But he the sev'nth from thee, whom thou beheldst 700
The only righteous in a world perverse,
And therefore hated, therefore so beset
With foes for daring single to be just,
And utter odious truth, that God would come
To judge them with his Saints. him the most High 705
Rapt in a balmy cloud with winged steeds
Did, as thou saw'st, receive, to walk with God
High in salvation and the climes of bliss,
Exempt from death, to show thee what reward
Awaits the good, the rest what punishment; 710
Which now direct thine eyes and soon behold.
He look'd, and saw the face of things quite chang'd;
The

The brazen throat of war had ceas'd to roar
All now was turn'd to jollity and game,
To luxury and riot, feast and dance, 715
Marrying or prostituting, as befel,
Rape or adultery, where passing fair
Allur'd them, thence from cups to civil broils.
At length a reverend fire among them came,
And of their doings great dislike declar'd 720
And testify'd against their ways; he oft
Frequented their assemblies, where so met,
Triumphs or festivals, and to them preach'd
Conversion and repentance, as to souls
In prison under judgments imminent. 725
But all in vain which when he saw, he ceas'd
Contending, and remov'd his tents far off,
Then from the mountain hewing timber tall,
Began to build a vessel of huge bulk,
Measur'd by cubit, length, and breadth, and hight,
Smear'd round with pitch, and in the side a door
Contriv'd, and of provisions laid in large
For man and beast when lo a wonder strange!
Of every beast, and bird, and insect small
Came flocks, and pairs, and enter'd in, as taught 735
Their order last the fire, and his three sons
With their four wives; and God made fast the door.
Meanwhile the south-wind rose, and with black wings
Wide hovering, all the clouds together drove
From under Heav'n, the hills to their supply 740
Vapor, and exhalation dusk and moist,
Sent up amain, and now the thicken'd sky

Like

Like a dark cieling flood, down rush'd the rain
 Impetuous, and continued till the earth
 No more was seen, the floating vessel swum 745
 Uplifted, and secure with beaked prow
 Rode tilting o'er the waves, all dwellings else
 Flood overwhelm'd, and them with all their pomp
 Deep under water roll'd; sea cover'd sea,
 Sea without shore; and in their palaces 750
 Where luxury late reign'd, sea-monsters whelp'd
 And stabled, of mankind, so numerous late,
 All left, in one small bottom swum embark'd.
 How didst thou grieve then, Adam, to behold
 The end of all thy offspring, end so sad, 755
 Depopulation! thee another flood,
 Of tears and sorrow' a flood thee also drown'd,
 And sunk thee as thy sons; till gently rear'd
 By th' Angel, on thy feet thou stood'st at last,
 Though comfortless, as when a father mourns 760
 His children, all in view destroy'd at once,
 And scarce to th' Angel utter'dst thus thy plaint.

O visions ill foreseen! better had I
 Liv'd ignorant of future, so had borne
 My part of evil only, each day's lot 765
 Enough to bear, those now, that were dispens'd
 The burd'n of many ages, on me light
 At once, by my foreknowledge gaining birth
 Abortive, to torment me ere their being,
 With thought that they must be. Let no man seek
 Henceforth to be foretold what shall befall
 Him or his children, evil he may be sure,

Which neither his foreknowing can prevent,
And he the future evil shall no less
In apprehension than in substance feel 775
Grievous to bear . but that care now is past,
Man is not whom to warn those few escap'd
Famine and anguish will at last consume
Wand'ring that watry desert . I had hope
When violence was ceas'd, and war on earth, 780
All would have then gone well, peace would have crown'd
With length of happy days the race of man ;
But I was far deceiv'd ; for now I see
Peace to corrupt no less than war to waste.
How comes it thus ? unfold, celestial Guide, 785
And whether here the race of man will end.
To whom thus Michael. Those whom last thou saw'st
In triumph and luxurious wealth, are they
First seen in acts of prowess eminent
And great exploits, but of true virtue void ; 790
Who having spilt much blood, and done much waste,
Subduing nations, and achiev'd thereby
Fame in the world, high titles, and rich prey,
Shall change their course to pleasure, ease, and sloth,
Surfeit, and lust, till wantonness and pride 795
Raise out of friendship hostile deeds in peace.
The conquer'd also, and enslav'd by war,
Shall with their freedom lost all virtue lose
And fear of God, from whom their pæty feign'd
In sharp contest of battel found no aid 800
Against invaders , therefore cool'd in zeal
Thenceforth shall practise how to live secure,

Worldly

Worldly or dissolute, on what their lords
Shall leave them to enjoy ; for th' earth shall bear
More than enough, that temp'rance may be try'd :
So all shall turn degenerate, all deprav'd,
Justice and temp'rance, truth and faith forgot ;
One man except, the only son of light
In a dark age, against example good,
Against allurement, custom, and a world 810
Offended ; fearless of reproach and scorn,
Or violence, he of their wicked ways
Shall them admonish, and before them set
The paths of righteousness, how much more safe,
And full of peace, denouncing wrath to come 815
On their impenitence , and shall return
Of them derided, but of God observ'd
The one just man alive ; by his command
Shall build a wondrous ark, as thou beheldst,
To save himself and household from amidst 820
A world devote to universal wrack.
No sooner he with them of man and beast
Select for life shall in the ark be lodg'd,
And shelter'd round, but all the cataracts
Of Heav'n set open on the earth shall pour 825
Ran day and night, all fountains of the deep
Broke up, shall heave the ocean to usurp
Beyond all bounds, till inundation rise
Above the highest hills then shall this mount
Of Paradise by might of waves be mov'd 830
Out of his place, push'd by the horned flood,
With all his verdure spoil'd, and trees adrift,

Down

Down the great river to the op'ning gulf,
 And there take root an island salt and bare,
 The haunt of seals, and orcs, and sea-mews clang 835
 To teach thee that God attributes to place
 No sanctity, if none be thither brought
 By men who there frequent, or therein dwell
 And now what further shall ensue, behold.

He look'd, and saw the ark hull on the flood, 840
 Which now abated, for the clouds were fled,
 Div'n by a keen north-wind, that blowing dry
 Wrinkled the face of deluge, as decay'd,
 And the clear sun on his wide watry glass
 Gaz'd hot, and of the fresh wave largely drew, 845
 As after thirst, which made their flowing shrink
 From standing lake to tripping ebb, that stole
 With soft foot tow'ards the deep, who now had stopt
 His sluices, as the Heav'n his windows shut
 The ark no more now flotes, but seems on ground
 Fast on the top of some high mountain fix'd.
 And now the tops of hills as rocks appear;
 With clamor thence the rapid currents drive
 Tow'ards the retreating sea their furious tide.
 Forthwith from out the ark a raven flies, 855
 And after him, the surer messenger,
 A dove sent forth once and again to spy
 Green tree or ground whereon his foot may light;
 The second time returning, in his bill
 An olive leaf he brings, pacific sign 860
 Anon dry ground appears, and from his ark
 The ancient fire descends with all his train;

Then with uplifted hands, and eyes devout,
Grateful to Heav'n, over his head beholds
A dewy cloud, and in the cloud a bow 865
Conspicuous with three lifted colors gay,
Betokening peace from God, and covenant new.
Whereat the heart of Adam erst so sad
Greatly rejoic'd, and thus his joy broke forth.

O thou who future things canst represent 870
As present, heav'nly Instructor, I revive
At this last sight, assur'd that man shall live
With all the creatures, and their seed preserve.
Far less I now lament for one whole world
Of wicked sons destroy'd, than I rejoice 875
For one man found so perfect and so just,
That God vouchsafes to raise another world
From him, and all his anger to forget
But say, what mean those color'd streaks in Heaven
Distended as the brow of God appears'd, 880
Or serve they as a flow'ry verge to bind
The fluid skirts of that same watry cloud,
Lest it again dissolve and show'r the earth?

To whom th' Arch-Angel Dextrously thou aim'st;
So willingly doth God remit his ire, 885
Though late repenting him of man deprav'd,
Grieved at his heart, when looking down he saw
The whole earth fill'd with violence, and all flesh
Corrupting each their way, yet, those remov'd,
Such grace shall one just man find in his sight, 890
That he relents, not to blot out mankind,
And makes a covenant never to destroy

The earth again by flood, nor let the sea
 Surpass his bounds, nor rain to drown the world
 With man therein or beast, but when he brings 895
 Over the earth a cloud, will therein set
 His triple-color'd bow, whereon to look,
 And call to mind his covenant . day and night,
 Seed-time and harvest, heat and hoary frost
 Shall hold their course, till fire purge all things new,
 Both Heav'n and Earth wherein the just shall dwell.

THE END OF THE ELEVENTH BOOK.

T H E A R G U M E N T.

The Angel Michael continues from the flood to relate what shall succeed, then, in the mention of Abraham, comes by degrees to explain who that Seed of the Woman shall be, which was promised Adam and Eve in the fall; his incarnation, death, resurrection, and ascension; the state of the church till his second coming. Adam greatly satisfied and re-comforted by these relations and promises descends the hill with Michael, wakens Eve, who all this while had slept, but with gentle dreams compos'd to quietness of mind and submission. Michael in either hand leads them out of Paradise, the fiery sword waving behind them, and the Cherubim taking their stations to guard the place.

P A R A D I S E L O S T.

B O O K XII.

AS one who in his journey bates at noon,
 Though bent on speed; so here th' Arch-Angel
 paus'd

Betwixt the world destroy'd and world restor'd,
 If Adam ought perhaps might interpose,
 Then with transiſion ſweet new ſpeech reſumes 5

Thus thou haſt ſeen one world begin and end;
 And man as from a ſecond ſtock proceed.
 Much thou haſt yet to ſee, but I perceive
 Thy mortal fight to fail, objects divine
 Muſt needs impair and weary human ſenſe: 10

Henceforth what is to come I will relate,
 Thou therefore give due audience, and attend.
 This ſecond ſource of men, while yet but few,
 And while the dread of judgment paſt remains
 Freſh in their minds, fearing the Deity, 15

With ſome regard to what is juſt and right
 Shall lead their lives, and multiply apace,
 Lab'ring the ſoil, and reaping plenteous crop,
 Corn, wine, and oil; and from the herd or ſtock,
 Oft ſacrificing bullock, lamb, or kid, 20
 With large wine-offerings pour'd, and ſacred feaſt,

Shall spend their days in joy unblam'd, and dwell
Long time in peace by families and tribes
Under paternal rule till one shall rise
Of proud ambitious heart, who not content 25
With fair equality, fraternal state,
Will arrogate dominion undeserv'd
Over his brethren, and quite dispossess
Concord and law of nature from the earth,
Hunting (and men not beasts shall be his game) 30
With war and hostile snare such as refuse
Subjection to his empire tyrannous
A mighty hunter thence he shall be stil'd
Before the Lord, as in despite of Heaven,
Or from Heav'n claiming second sovereignty; 35
And from rebellion shall derive his name,
Though of rebellion others he accuse.
He with a crew, whom like ambition joins
With him or under him to tyrannize,
Marching from Eden tow'ards the west, shall find 40
The plain, wherein a black bituminous gurge
Boils out from under ground, the mouth of Hell;
Of brick, and of that stuff they cast to build
A city' and tow'r, whose top may reach to Heaven;
And get themselves a name, lest far dispers'd 45
In foreign lands their memory be lost,
Regardless whether good or evil fame.
But God, who oft descends to visit men
Unseen, and through their habitations walks
To mark their doings, them beholding soon, 50
Comes down to see their city, ere the tower

Obstruſt Heav'n-tow'rs, and in deriſion ſets
 Upon their tongues a various ſpi'rit to raſe
 Quite out their native language, and inſtead
 To ſow a jangling noiſe of words unknown : 55
 Forthwith a hideous gabble riſes loud
 Among the builders; each to other calls
 Not underſtood, till hoarſe, and all in rage,
 As mock'd they ſtorm, great laughter was in Heaven
 And looking down, to ſee the hubbub ſtrange 60
 And hear the din; thus was the building left
 Ridiculous, and the work Confuſion nam'd.

Whereto thus Adam fatherly diſpleas'd.
 O execrable ſon ſo to aſpire
 Above his brethren, to himſelf aſſuming 65
 Authority uſurp'd, from God not given;
 He gave us only over beaſt, fiſh, fowl,
 Dominion abſolute; that right we hold
 By his donation, but man over men
 He made not lord, ſuch title to himſelf 70
 Reſerving, human left from human free.
 But this uſurper his encroachment proud
 Stays not on man; to God his tow'r intends
 Siege and defiance. Wretched man! what food
 Will he convey up thither to ſuſtain 75
 Himſelf and his raſh army, where thou art
 Above the clouds will pine his entrails groſs,
 And famiſh him of breath, if not of bread?

To whom thus Michael Juſtly thou abhorr'ſt
 That ſon, who on the quiet ſtate of men 80
 Such trouble brought, affecting to ſubdue

Rational liberty, yet know withal,
Since thy original lapse, true liberty
Is lost, which always with right reason dwells
Twinn'd, and from her hath no dividual being · 85
Reason in man obscur'd, or not obey'd,
Immediately inordinate desires
And upstart passions catch the government
From reason, and to servitude reduce
Man till then free. Therefore since he permits 90
Within himself unworthy pow'rs to reign
Over free reason, God in judgment just
Subjects him from without to violent lords;
Who oft as undeservedly inthrall
His outward freedom tyranny must be, 95
Though to the tyrant thereby no excuse.
Yet sometimes nations will decline so low
From virtue, which is reason, that no wrong,
But justice, and some fatal curse annex'd,
Deprives them of their outward liberty, 100
Their inward lost. Witness th' irreverent son
Of him who built the ark, who for the shame
Done to his father, heard this heavy curse,
Servant of servants, on his vicious race.
Thus will this latter, as the former world, 105
Still tend from bad to worse, till God at last
Wearied with their iniquities, withdraw
His presence from among them, and avert
His holy eyes, resolving from thenceforth
To leave them to their own polluted ways; 110
And one peculiar nation to select

From

From all the rest, of whom to be invoc'd,
 A nation from one faithful man to spring.
 Him on this side Euphrates yet residing,
 Bred up in idol-worship; O that men 115
 (Canst thou believe?) should be so stupid grown,
 While yet the patriarch liv'd, who escap'd the flood,
 As to forsake the living God, and fall
 To worship their own work in wood and stone
 For Gods! yet him God the most High vouchsafes 120
 To call by vision from his father's house,
 His kindred and false Gods, into a land
 Which he will shew him, and from him will raise
 A mighty nation, and upon him shower
 His benediction so, that in his seed 125
 All nations shall be blest, he strait obeys,
 Not knowing to what land, yet firm believes:
 I see him, but thou canst not, with what faith
 He leaves his Gods, his friends, and native soil
 Ur of Chaldaea, passing now the ford 130
 To Haran, after him a cumbrous train
 Of herds and flocks, and numerous servitude;
 Not wand'ring poor, but trusting all his wealth
 With God, who call'd him, in a land unknown.
 Canaan he now attains; I see his tents 135
 Pitch'd about Sechem, and the neighb'ring plain
 Of Moreh, there by promise he receives
 Gift to his progeny of all that land,
 From Hamath northward to the desert south,
 (Things by their names I call, though yet unnam'd)
 From Hermon east to the great western sea;

Mount Hermon, yonder sea, each place behold
In prospect, as I point them; on the shore
Mount Carmel, here the double-founted stream
Jordan, true limit eastward, but his sons 145
Shall dwell to Senir, that long ridge of hills.
This ponder, that all nations of the earth
Shall in his seed be blest'd, by that seed
Is meant thy great deliverer, who shall bruise
The Serpent's head, whereof to thee anon 150
Plamier shall be reveal'd. This patriarch blest,
Whom faithful Abraham due time shall call,
A son, and of his son a grand-child leaves,
Like him in faith, in wisdom, and renown;
The grand-child with twelve sons increas'd departs
From Canaan, to a land hereafter call'd
Egypt, divided by the river Nile;
See where it flows, disgorging at sev'n mouths
Into the sea to sojourn in that land
He comes invited by a younger son 160
In time of dearth, a son whose worthy deeds
Raise him to be the second in that realm
Of Pharaoh: there he dies, and leaves his race
Growing into a nation, and now grown
Suspected to a sequent king, who seeks 165
To stop their overgrowth, as inmate guests
Too numerous; whence of guests he makes them slaves
Inhospitably, and kills their infant males.
Till by two brethren (those two brethren call
Moses and Aaron) sent from God to clame 170
His people from inthralment, they return

With

With glory' and spoil back to their promis'd land.
 But first the lawless tyrant, who denies
 To know their God, or message to regard,
 Must be compell'd by signs and judgments dire, 175
 To blood unshed the rivers must be turn'd;
 Frogs, lice, and flies, must all his palace fill
 With loath'd intrusion, and fill all the land;
 His cattel must of rot and murren die;
 Botches and blains must all his flesh imbosh, 180
 And all his people, thunder mix'd with hail,
 Hail mix'd with fire, must rend th' Egyptian sky,
 And wheel on th' earth, devouring where it rolls;
 What it devours not, herb, or fruit, or grain,
 A darksome cloud of locusts swarming down 185
 Must eat, and on the ground leave nothing green,
 Darkness must overshadow all his bounds,
 Palpable darkness, and blot out three days;
 Last with one midnight stroke all the first-born
 Of Egypt must be dead. Thus with ten wounds 190
 'The river-dragon tam'd at length submits
 To let his sojourners depart, and oft
 Humbles his stubborn heart, but still as ice
 More harden'd after thaw, till in his rage
 Pursuing whom he late dismiss'd, the sea 195
 Swallows him with his host, but them lets pass
 As on dry land between two crystal walls,
 Aw'd by the rod of Moses so to stand
 Divided, till his rescu'd gain their shore
 Such wondrous pow'r God to his saint will lend, 200
 Though present in his Angel, who shall go

Before

Before them in a cloud, and pill'ar of fire,
By day a cloud, by night a pill'ar of fire,
To guide them in their journey, and remove
Behind them, while th' obdurate king pursues, 205
All night he will pursue, but his approach
Darkness defends between till morning watch,
Then through the fiery pillar and the cloud
God looking forth will trouble all his host,
And craze their chariot wheels: when by command 210
Moses once more his potent rod extends
Over the sea, the sea his rod obeys,
On their unbattel'd ranks the waves return,
And overwhelm their war. the race elect
Safe towards Canaan from the shore advance 215
Through the wild desert, not the readiest way,
Left entering on the Canaanite alarm'd
War terrify them inexperienced, and fear
Return them back to Egypt, choosing rather
Inglorious life with servitude; for life 220
To noble and ignoble is more sweet
Untaught in arms, where rashness leads not on.
This also shall they gain by their delay
In the wide wilderness, there they shall find
Their government, and their great senate choose 225
Through the twelve tribes, to rule by laws ordain'd.
God from the mount of Sinai, whose gray top
Shall tremble, he descending, will himself
In thunder, lightning, and loud trumpets sound,
Ordain them laws, part such as appertain 230
To civil justice, part religious rites

Of sacrifice, informing them, by types
 And shadows, of that destin'd Seed to bruise
 The Serpent, by what means he shall achieve
 Mankind's deliverance But the voice of God 235
 To mortal ear is dreadful, they beseech
 That Moses might report to them his will,
 And terror cease, he grants what they besought
 Instructed that to God is no access
 Without mediator, whose high office now 240
 Moses in figure bears, to introduce
 One greater, of whose day he shall foretell,
 And all the prophets in their age the times
 Of great Messi'ah shall sing. Thus laws and rites
 Establish'd, such delight hath God in men 245
 Obedient to his will, that he vouchsafes
 Among them to set up his tabernacle,
 The holy One with mortal men to dwell:
 By his prescript a sanctuary is fram'd
 Of cedar, overlaid with gold, therein 250
 An ark, and in the ark his testimony,
 The records of his covenant, over these
 A mercy-seat of gold between the wings
 Of two bright Cherubim, before him burn
 Sev'n lamps as in a zodiac representing 255
 The heav'nly fires; over the tent a cloud
 Shall rest by day, a fiery gleam by night,
 Save when they journey, and at length they come,
 Conducted by his Angel to the land
 Promis'd to Abraham and his seed the rest 260
 Were long to tell, how many battels fought,

How

How many kings destroy'd, and kingdoms won,
O! how the sun shall in mid Heav'n stand still
A day entire, and night's due course adjourn,
Man's voice commanding, Sun in Gibeon stand, 265
And thou moon in the vale of Aialon,
Till Israel overcome, so call the third
From Abraham, son of Isaac, and from him
His whole descent, who thus shall Canaan win

Here Adam interpos'd. O sent from Heaven, 270
Inlightner of my darknefs, gracious things
Thou hast reveal'd, those chiefly which concern
Just Abraham and his seed now first I find
Mine eyes true opening, and my heart much eas'd,
Erewhile perplex'd with thoughts what would become
Of me and all mankind; but now I see
His day, in whom all nations shall be blest,
Favor unmerited by me, who fought
Forbidden knowledge by forbidden means.
Thus yet I apprehend not, why to those 280
Among whom God will deign to dwell on earth
So many and so various laws are given.
So many laws argue so many sins
Among them, how can God with such reside?

To whom thus Michael Doubt not but that sin 285
Will reign among them, as of thee begot;
And therefore was law giv'n them to evince
Their natural pravity, by stirring up
Sin against law to fight that when they see
Law can discover sin, but not remove, 290
Save by those shadowy expiations weak,

The blood of bulls and goats, they may conclude
 Some blood more precious must be paid for man,
 Just for unjust, that in such righteousness
 To them by faith imputed, they may find 295
 Justification towards God, and peace
 Of conscience, which the law by ceremonies
 Cannot appease, nor man the moral part
 Perform, and not performing cannot live.
 So law appears imperfect, and but given 300
 With purpose to resign them in full time
 Up to a better covenant, disciplin'd
 From shadowy types to truth, from flesh to spirit,
 From imposition of strict laws to free
 Acceptance of large grace, from servile fear 305
 To filial, works of law to works of faith.
 And therefore, shall not Moses, though of God
 Highly belov'd, being but the minister
 Of law, his people into Canaan lead,
 But Joshua whom the Gentiles Jesus call. 310
 His name and office bearing, who shall quell
 The adversary Serpent, and bring back
 Through the world's wilderness long wander'd man
 Safe to eternal Paradise of rest.
 Mean while they in their earthly Canaan plac'd 315
 Long time shall dwell and prosper, but when sins
 National interrupt their public peace,
 Provoking God to raise them enemies:
 From whom as oft he saves them penitent
 By judges first, then under kings, of whom 320
 The second, both for piety renown'd

And puissant deeds, a promise shall receive
Irrevocable, that his regal throne
For ever shall indure; the like shall sing
All prophecy, that of the royal stock
Of David (so I name this king) shall rise 325
A son, the woman's seed to thee foretold,
Foretold to Abraham, as in whom shall trust
All nations, and to kings foretold, of kings
The last, for of his reign shall be no end. 330
But first a long succession must ensue,
And his next son, for wealth and wisdom fam'd,
The clouded ark of God, till then in tents
Wand'ring, shall in a glorious temple's shrine.
Such follow him as shall be register'd 335
Part good, part bad, of bad the longer scroll,
Whose foul idolatries, and other faults
Heap'd to the popular sum, will so incense
God, as to leave them, and expose their land,
Their city', his temple, and his holy ark 340
With all his sacred things, a scorn and prey
To that proud city, whose high walls thou saw'st
Left in confusion, Babylon thence call'd.
There in captivity he lets them dwell
The space of seventy years, then brings them back,
Remembring mercy, and his covenant sworn
To David, stablish'd as the days of Heaven.
Return'd from Babylon by leave of kings
Their lords, whom God dispos'd, the house of God
They first re-edify, and for a while 350
In mean estate live moderate, till grown

In wealth and multitude, factious they grow;
But first among the priests dissension springs,
Men who attend the altar, and should most
Endeavor peace their strife pollution brings 355
Upon the temple's itself at last they seize
The scepter, and regard not David's sons,
Then lose it to a stranger, that the true
Anointed king Messiah might be born
Barr'd of his right, yet at his birth a star 360
Unseen before in Heav'n proclaims him come,
And guides the eastern sages, who inquire
His place, to offer incense, myrrh, and gold;
His place of birth a solemn Angel tells
To simple shepherds, keeping watch by night; 365
They gladly thither haste, and by a quire
Of squadron'd Angels hear his carol sung.
A virgin is his mother, but his fire
The pow'r of the most High; he shall ascend
The throne hereditary, and bound his reign 370
With earth's wide bounds, his glory with the Heavens.
He ceas'd, discerning Adam with such joy
Surcharg'd, as had like grief been dew'd in tears,
Without the vent of words, which these he breath'd
O prophet of glad tidings, finisher 375
Of utmost hope! now clear I understand
What oft my steddier thoughts have search'd in vain;
Why our great expectation should be call'd
The seed of Woman: Virgin Mother, hail,
High in the love of Heav'n, yet from my loins 380
'Thou shalt proceed, and from thy womb the Son

Of God most High, so God with Man unites.
Needs must the Serpent now his capital bruise
Expect with mortal pain say where and when
Then fight, what stroke shall bruise the victor's heel.

To whom thus Michael. Dream not of their fight,
As of a duel, or the local wounds

Of head or heel. not therefore joins the Son
Manhood to God-head, with more strength to foil
Thy enemy; nor so is overcome 390

Satan, whose fall from Heav'n, a deadlier bruise,

Disabled not to give thee thy death's wound
Which he, who comes thy Saviour, shall recure,
Not by destroying Satan, but his works
In thee and in thy seed nor can this be, 395

But by fulfilling that which thou didst want,
Obedience to the law of God, impos'd

On penalty of death, and suffering death,
The penalty to thy transgression due,
And due to theirs which out of thine will grow 400
So only can high justice rest appaid.

The law of God exact he shall fulfil
Both by obedience and by love, though love
Alone fulfil the law; thy punishment

He shall endure by coming in the flesh 405

To a reproachful life and cursed death,
Proclaiming life to all who shall believe
In his redemption, and that his obedience
Imputed becomes theirs by faith, his merits
To save them, not their own, though legal works.
For this he shall live hated, be blasphem'd,

Seis'd on by force, judg'd, and to death condemn'd
 A shameful and accurs'd, nail'd to the cross
 By his own nation, slain for bringing life,
 But to the cross he nails thy enemies, 415
 The law that is against thee, and the sins
 Of all mankind, with him there crucify'd,
 Never to hurt them more who rightly trust
 In this his satisfaction; so he dies,
 But soon revives; death over him no power 420
 Shall long usurp, ere the third dawning light
 Return, the stars of morn shall see him rise
 Out of his grave, fresh as the dawning light,
 Thy ransom paid, which man from death redeems,
 His death for man, as many as offer'd life 425
 Neglect not, and the benefit embrace
 By faith not void of works this God-like act
 Annuls thy doom, the death thou shouldst have dy'd,
 In sin for ever lost from life; this act
 Shall bruise the head of Satan, crush his strength, 430
 Defeating sin and death, his two main arms,
 And fix far deeper in his head their stings
 Than temp'ral death shall bruise the victor's heel,
 Or theirs whom he redeems, a death like sleep,
 A gentle wafting to immortal life 435
 Nor after resurrection shall he stay
 Longer on earth than certain times to' appear
 To his disciples, men who in his life
 Still follow'd him, to them shall leave in charge
 'To teach all nations what of him they learn'd 440
 And his salvation, them who shall believe

Baptizing in the profluent stream, the sign
Of washing them from guilt of sin to life
Pure, and in mind prepar'd, if so befall,
For death, like that which the Redeemer dy'd. 445
All nations they shall teach; for from that day
Not only to the sons of Abraham's loins
Salvation shall be preach'd, but to the sons
Of Abraham's faith wherever through the world,
So in his seed all nations shall be blest. 450
Then to the Heav'n of Heav'ns he shall ascend
With victory, triumphing through the air
Over his foes and thine; there shall surprise
The Serpent, prince of air, and drag in chains
Through all his realm, and there confounded leave;
Then enter into glory, and resume
His seat at God's right hand, exalted high
Above all names in Heav'n, and thence shall come,
When this world's dissolution shall be ripe,
With glory' and pow'r to judge both quick and dead,
To judge th' unfaithful dead, but to reward
His faithful, and receive them into bliss,
Whether in Heav'n or Earth, for then the Earth
Shall all be Paradise, far happier place
Than this of Eden, and far happier days. 465
So spake th' Arch-Angel Michael, then paus'd,
As at the world's great period; and our fire
Replete with joy and wonder thus reply'd.
O Goodness infinite, Goodness immense!
That all this good of evil shall produce, 470
And evil turn to good; more wonderful

Than

Than that which by creation first brought forth
 Light out of darknes ! full of doubt I stand,
 Whether I should repent me now of sin
 By me done and occasion'd, or rejoyce 475
 Much more, that much more good thereof shall spring,
 To God more glory, more good-will to men
 From God, and over wrath grace shall abound.
 But say, if our Deliverer up to Heaven
 Must reascend, what will betide the few 480
 His faithful, left among th' unfaithful herd,
 The enemies of truth ? who then shall guide
 His people, who defend ? will they not deal
 Worse with his followers than with him they dealt ?

Be sure they will, said th' Angel, but from Heaven
 He to his own a Comforter will send,
 The promise of the Father, who shall dwell
 His Spirit within them, and the law of faith
 Working through love, upon their hearts shall write,
 To guide them in all truth, and also arm 490
 With spiritual armour, able to resist
 Satan's assaults, and quench his fiery darts,
 What man can do against them, not afraid,
 Though to the death, against such cruelties
 With inward consolations recompens'd, 495
 And oft supported so as shall amaze
 Their proudest persecutors : for the Spirit
 Pour'd first on his Apostles, whom he sends
 To evangelize the nations, then on all
 Baptiz'd, shall them with wondrous gifts indue 500
 To speak all tongues, and do all miracles,

As did their Lord before them Thus they win
Great numbers of each nation to receive
With joy the tidings brought from Heav'n at length
Their ministry perform'd, and race well run, 505
Their doctuin and their story written left,
They die, but in their room, as they forewarn,
Wolves shall succeed for teachers, grievous wolves,
Who all the sacred mysteries of Heaven
To their own vile advantages shall turn 510
Of lucre and ambition, and the truth
With superstitions and traditions taint,
Left only in those written records pure,
Though not but by the Spirit understood
Then shall they seek to' avail themselves of names, 515
Places, and titles, and with these to join
Secular pow'r, though feigning still to act
By spiritual, to themselves appropriating
The Spi'rit of God, promis'd alike and given
To all believers, and from that pretence, 520
Spiritual laws by carnal pow'r shall force
On every conscience, laws which none shall find
Left them inroll'd, or what the Spi'rit within
Shall on the heart engrave. What will they then
But force the Spi'rit of grace itself, and bind 525
His consort liberty? what, but unbuild
His living temples, built by faith to stand,
Their own faith, not another's? for on earth
Who against faith and conscience can be heard
Infallible? yet many will presume: 530
Whence heavy persecution shall arise
On

On all who in the worship persevere
Of spi'rit and truth, the rest, far greater part,
Will deem in outward rites and specious forms
Religion satisfied, truth shall retire 535
Bestuck with stand'rous darts, and works of faith
Rarely be found so shall the world go on,
To good malignant, to bad men benign,
Under her own weight groaning, till the day
Appear of respiration to the just, 540
And vengeance to the wicked, at return
Of him so lately promis'd to thy aid
The Woman's Seed, obscurely then foretold,
Now amplier known thy Saviour and thy Lord,
Last in the clouds from Heav'n to be reveal'd -545
In glory of the Father, to dissolve
Satan with his perverted world, then raise
From the conflagrant mass, purg'd and refin'd,
New Heav'ns, new Earth, ages of endless date
Founded in righteousness and peace and love, 550
To bring forth fruits, joy and eternal blifs.
He ended, and thus Adam last reply'd.
How soon hath thy prediction, Seer blest,
Measur'd this transient world, the race of time,
Till time stand fix'd? beyond is all abyss, 555
Eternity, whose end no eye can reach.
Greatly instructed I shall hence depart,
Greatly in peace of thought, and have my fill
Of knowledge, what this vessel can contain,
Beyond which was my folly to aspire. 560
Henceforth I learn, that to obey is best,

And

And love with fear the only God, to walk
As in his presence, ever to observe
His providence, and on him sole depend,
Merciful over all his works, with good 565
Still overcoming evil, and by small
Accomplishing great things, by things deem'd weak
Subverting worldly strong, and worldly wise
By simply meek, that suffering for truth's sake
Is fortitude to highest victory, 570
And to the faithful death the gate of life,
Taught this by his example whom I now
Acknowledge my Redeemer ever blest.

To whom thus also th' Angel last reply'd.
This having learn'd, thou hast attain'd the sum 575
Of wisdom, hope no high'er, though all the stars
Thou knew'st by name, and all th' ethereal pow'rs,
All secrets of the deep, all Nature's works,
Or works of God in Heav'n, air, earth, or sea,
And all the riches of this world enjoy'dst, 580
And all the rule, one empire, only add
Deeds to thy knowledge answerable, add faith,
Add virtue, patience, temperance, add love,
By name to come call'd charity, the soul
Of all the rest. then wilt thou not be loath 585
To leave this Paradise, but shalt possess
A Paradise within thee, happier far.
Let us descend now therefore from this top
Of speculation; for the hour precise
Exacts our parting hence; and see the guards, 590
By me incamp'd on yonder hill, expect

Their

Their motion, at whose front a flaming sword,
 In signal of remove, waves fiercely round;
 We may no longer stay go, waken Eve,
 Her also I with gentle dreams have calm'd 595
 Portending good, and all her spi'rits compos'd
 To meek submission thou at season fit
 Let her with thee partake what thou hast heard,
 Chiefly what may concern her faith to know,
 The great deliverance by her seed to come 600
 (For by the Woman's seed) on all mankind
 That ye may live, which will be many days,
 Both in one faith unanimous, though sad
 With cause for evils past, yet much more chear'd
 With meditation on the happy end. 605

He ended, and they both descend the hill,
 Descended, Adam to the bow'r where Eve
 Lay sleeping ran before, but found her wak'd;
 And thus with words not sad she him receiv'd

Whence thou return'ft, and whither went'ft, I know;
 For God is also' in sleep, and dreams advise,
 Which he hath sent propitious, some great good
 Prefaging, since with sorrow' and heart's distress
 Wearied I fell asleep: but now lead on,

In me is no delay; with thee to go, 615
 Is to stay here; without thee here to stay,
 Is to go hence unwilling; thou to me
 Art all things under Heav'n, all places thou,
 Who for my wilful crime art banish'd hence.

Thus further consolation yet secure 620
 I carry hence, though all by me is lost, Such

Such favor I unworthy am vouchsaf'd,
 By me the promis'd Seed shall all restore
 So spake our mother Eve, and Adam heard
 Well pleas'd, but answer'd not; for now too nigh 625
 Th' Arch-Angel stood, and from the other hill
 To their fix'd station, all in bright array
 The Cherubim descended, on the ground
 Gliding meteorous, as evening mist
 Ris'n from a river o'er the marsh glides, 630
 And gathers ground fast at the lab'rer's heel
 Homeward returning High in front advanc'd
 The blandidh'd sword of God before them blaz'd
 Fierce as a comet; which with torrid heat,
 And vapor as the Libyan air adust, 635
 Began to parch that temp'rate clime, whereat
 In either hand the hast'ning Angel caught
 Our ling'ring parents, and to the eastern gate
 Led them direct, and down the cliff as fast
 To the subjected plain, then disappear'd. 640
 They looking back, all th' eastern side beheld
 Of Paradise, so late their happy seat,
 Wav'd over by that flaming brand, the gate
 With dreadful faces throng'd and fiery arms
 Some natural tears they dropt, but wip'd them soon;
 The world was all before them, where to choose
 Their place of rest, and Providence their guide
 They hand in hand, with wand'ring steps and slow,
 Through Eden took their solitary way.



THE
FIRST BOOK
OF
PARADISE REGAIN'D.

PARADISE REGAIN'D.

B O O K I.

I Who ere while the happy garden sung,
 By one man's disobedience lost, now sing
 Recover'd Paradise to all mankind,
 By one man's firm obedience fully try'd
 Through all temptation, and the tempter foil'd 5
 In all his wiles, defeated and repuls'd,
 And Eden rais'd in the waste wilderness.

Thou Spi'rit who ledst this glorious eremite
 Into the desert, his victorious field,
 Against the spiritual foe, and brought'st him thence 10
 By proof th' undoubted Son of God, inspire,
 As thou art wont, my prompted song else mute,
 And bear through highth or depth of nature's bounds
 With prosperous wing full summ'd, to tell of deeds
 Above heroic, though in secret done, 15
 And unrecorded left through many an age,
 Worthy t' have not remain'd so long unsung.

Now had the great Proclamer, with a voice
 More awful than the sound of trumpet, cry'd
 Repentance, and Heav'n's kingdom nigh at hand 20
 To all baptis'd . to his great baptism flock'd
 With awe the regions round, and with them came

From Nazareth the son of Joseph deem'd
 To the flood Jordan, came as then obscure,
 Unmark'd, unknown, but him the Baptist soon 25
 Deserv'd, divinely warn'd, and witness bore
 As to his worthier, and would have resign'd
 To him his heav'nly office, nor was long
 His witness unconfirm'd on him baptis'd
 Heav'n open'd, and in likeness of a dove 30
 The Spirit descended, while the Father's voice
 From Heav'n pronounc'd him his beloved Son.
 That heard the Adversary, who, roving still
 About the world, at that assembly fam'd
 Would not be last, and with the voice divine 35
 Nigh thunder-struck, th' exalted man, to whom
 Such high attest was giv'n, a while survey'd
 With wonder, then with envy fraught and rage
 Flies to his place, nor rests, but in mid air
 To council summons all his mighty peers, 40
 Within thick clouds and dark ten-fold involv'd,
 A gloomy consistory, and them amidst
 With looks aghast and sad he thus bespake.

O ancient Pow'rs of air and this wide world,
 For much more willingly I mention air, 45
 This our old conquest, than remember Hell,
 Our hated habitation, well ye know
 How many ages, as the years of men,
 This universe we have possess'd, and rul'd
 In manner at our will th' affairs of earth, 50
 Since Adam and his facit consort Eve
 Lost Paradise deceiv'd by me, though since

With

With dread attending when that fatal wound
 Shall be inflicted by the seed of Eve
 Upon my head. long the decrees of Heaven 55
 Delay, for longest time to him is short,
 And now too soon for us the circling hours
 This dreaded time have compass'd, wherein we
 Must bide the stroke of that long threaten'd wound,
 At least if so we can, and by the head 60
 Broken be not intended all our power
 To be infring'd, our freedom and our being,
 In this fair empire won of earth and air;
 For this ill news I bring, the woman's seed
 Destin'd to this, is late of woman born. 65
 His birth to our just fear gave no small cause,
 But his growth now to youth's full flow'r, displaying
 All virtue, grace, and wisdom to achieve
 Things highest, greatest, multiplies my fear.
 Before him a great prophet, to proclaim 70
 His coming, is sent harbinger, who all
 Invites, and in the consecrated stream
 Pretends to wash off sin, and fit them so
 Purified to receive him pure, or rather
 To do him honor as their king, all come, 75
 And he himself among them was baptiz'd,
 Not thence to be more pure, but to receive
 The testimony' of Heav'n, that who he is
 Thenceforth the nations may not doubt; I saw
 The prophet do him reverence, on him rising 80
 Out of the water, Heav'n above the clouds
 Unfold her crystal doors, thence on his head

A perfect dove descend, whate'er it meant,
 And out of Heav'n the sov'ran voice I heard,
 This is my Son belov'd, in him am pleas'd. 85
 His mother then is mortal, but his sire
 He who obtains the monarchy of Heaven,
 And what will he not do to' advance his Son?
 His first-begot we know, and fore have felt,
 When his fierce thunder drove us to the deep; 90
 Who this is we must learn, for man he seems
 In all his lineaments, though in his face
 The glimpses of his Father's glory shine.
 Ye see our danger on the utmost edge
 Of hazard, which admits no long debate, 95
 But must with something sudden be oppos'd,
 Not force, but well-couch'd fraud, well-woven snares,
 Ere in the head of nations he appear
 Their king, their leader, and supreme on earth.
 I, when no other durst, sole undertook 100
 The dismal expedition to find out
 And ruin Adam, and th' exploit perform'd
 Successfully; a calmer voyage now
 Will waft me; and the way found prosp'rous once
 Induces best to hope of like success. 105
 He ended, and his words impression left
 Of much amazement to th' infernal crew,
 Distracted and surpris'd with deep dismay
 At these sad tidings; but no time was then
 For long indulgence to their fears or grief. 110
 Unanimous they all commit the care
 And management of this main enterprize

To him their great dictator, whose attempt
 At first against mankind so well had thriv'd
 In Adam's overthrow, and led their march 115
 From Hell's deep-vaulted den to dwell in light,
 Regents and potentates, and kings, yea Gods
 Of many a pleasant realm and province wide.
 So to the coast of Jordan he directs
 His easy steps, girded with snaky wiles, 120
 Where he might likeliest find this new-declar'd,
 This man of men, attested Son of God,
 Temptation and all guile on him to try ;
 So to subvert whom he suspected rais'd
 To end his reign on earth so long enjoy'd : 125
 But contrary unwitting he fulfill'd
 The purpos'd counsel pre-ordain'd and fix'd
 Of the most High, who in full frequency bright
 Of Angels, thus to Gabriel smiling spake.

Gabriel, this day by proof thou shalt behold, 130
 Thou and all Angels conversant on earth
 With man or mens affairs, how I begin
 To verify that solemn message late,
 On which I sent thee to the Virgin pure
 In Galilee, that she should bear a son 135
 Great in renown, and call'd the Son of God ;
 Then toldst her doubting how these things could be
 To her a virgin, that on her should come
 The Holy Ghost, and the pow'r of the Highest
 O'er-shadow her. this man born and now up-grown,
 To show him worthy of his birth divine
 And high prediction, henceforth I expose

To Satan ; let him tempt and now assay
 His utmost subtlety, because he boasts
 And vaunts of his great cunning to the throng 145
 Of his apostasy, he might have learnt
 Less overweening, since he fail'd in Job,
 Whose constant perseverance overcame
 Whate'er his cruel malice could invent.
 He now shall know I can produce a man 150
 Of female seed, far abler to resist
 All his solicitations, and at length
 All his vast force, and drive him back to Hell,
 Winning by conquest what the first man lost
 By fallacy surpris'd But first I mean 155
 To exercise him in the wilderness,
 There he shall first lay down the rudiments
 Of his great warfare, ere I send him forth
 To conquer Sin and Death, the two grand foes,
 By humiliation and strong sufferance. 160
 His weakness shall overcome Satanic strength,
 And all the world, and mass of sinful flesh,
 That all the Angels and ethereal Powers,
 They now, and men hereafter may discern,
 From what consummate virtue I have chose 165
 This perfect man, by merit call'd my Son,
 To earn salvation for the sons of men.

So spake th' eternal Father; and all Heaven
 Admiring stood a space, then into hymns
 Burst forth, and in celestial measures mov'd, 170
 Circling the throne and singing, while the hand
 Sung with the voice, and thus the argument.

Victory and triumph to the Son of God
 Now entering his great duel, not of arms,
 But to vanquish by wisdom hellish wiles. 175
 The Father knows the Son, therefore secure
 Ventures his filial virtue, though untry'd,
 Against whate'er may tempt, whate'er seduce,
 Allure, or terrify, or undermine.

Be frustrate all ye stratagems of Hell, 180
 And devilish machinations come to nought

So they in Heav'n their odes and vigils tun'd
 Mean while the Son of God, who yet some days
 Lodg'd in Bethabara where John baptiz'd,
 Musing and much revolving in his breast, 185
 How best the mighty work he might begin
 Of Saviour to mankind, and which way first
 Publish his God-like office now mature,
 One day forth walk'd alone, the Spirit leading,
 And his deep thoughts, the better to converse 190
 With solitude, till far from track of men,
 Thought following thought, and step by step led on,
 He enter'd now the bord'ring desert wild,
 And with dark shades and rocks environ'd round,
 His holy meditations thus pursu'd, 195

O what a multitude of thoughts at once
 Awaken'd in me swarm, while I consider
 What from within I feel myself, and hear
 What from without comes often to my ears,
 Ill sorting with my present state compar'd ! 200
 When I was yet a child, no childish play
 To me was pleasing ; all my mind was set

Serious to learn and know, and thence to do
 What might be public good, myself I thought
 Born to that end, born to promote all truth, 205
 All righteous things therefore above my years,
 The law of God I read, and found it sweet,
 Made it my whole delight, and in it grew
 To such perfection, that ere yet my age
 Had measur'd twice six years, at our great feast 210
 I went into the temple, there to hear
 The teachers of our law, and to propose
 What might improve my knowledge or their own;
 And was admir'd by all yet thus not all
 To which my spi'rit aspir'd, victorious deeds 215
 Flam'd in my heart, heroic acts, one while
 To rescue Isiael from the Roman yoke,
 Then to subdue and quell o'er all the earth
 Brute violence and proud tyrannic power,
 Till truth were freed, and equity restor'd 220
 Yet held it more humane, more heav'nly first
 By winning words to conquer willing hearts,
 And make persuasion do the work of fear;
 At least to try, and teach the erring soul
 Not wilfully mis-doing, but unware 225
 Mised, the stubborn only to subdue.
 These growing thoughts my mother soon perceiving
 By words at times cast forth inly rejoic'd,
 And said to me apart, High are thy thoughts
 O Son, but nourish them and let them soar 230
 To what highth sacred virtue and true worth
 Can raise them, though above example high;

By matchleſs deeds expreſs thy matchleſs Sire.
 For know, thou art no ſon of mortal man,
 Though men eſteem thee low of parentage, 235
 Thy father is th' eternal King who rules
 All Heav'n and Earth, Angels and Sons of men;
 A meſſenger from God foretold thy birth
 Conceiv'd in me a virgin, he foretold
 Thou ſhouldeſt be great, and ſit on David's throne, 240
 And of thy kingdom there ſhould be no end.
 At thy nativity a glorious quire
 Of Angels in the fields of Bethlehem ſung
 To ſhepherds watching at their folds by night,
 And told them the Meſſiah now was born 245
 Where they might ſee him, and to thee they came,
 Directed to the manger where thou lay'ſt,
 For in the inn was left no better room:
 A ſtar, not ſeen before, in Heav'n appearing
 Guided the wiſe men thither from the eaſt, 250
 To honor thee with incenſe, myrrh, and gold,
 By whoſe bright courſe led on they found the place,
 Affirming it thy ſtar new grav'n in Heaven,
 By which they knew the king of Iſrael born.
 Juſt Simeon and prophetic Anna, warn'd 255
 By viſion, found thee in the temple', and ſpake
 Before the altar and the veſted prieſt,
 Like things of thee to all that preſent ſtood.
 This having heard, ſtrait I again revolv'd
 The law and prophets, ſearching what was writ 260
 Concerning the Meſſiah, to our ſcribes
 Known partly, and ſoon found of whom they ſpake

I am, this chiefly, that my way must lie
Through many a hard assay ev'n to the death,
Ere I the promis'd kingdom can attain, 265
Or work redemption for mankind, whose sins
Full weight must be transferr'd upon my head
Yet neither thus dishearten'd or dismay'd,
The time prefix'd I waited, when behold
'The Baptist (of whose birth I oft had heard, 270
Not knew by sight) now come, who was to come
Before Messiah and his way prepare.
I as all others to his baptism came,
Which I believ'd was from above, but he
Strait knew me, and with loudest voice proclaim'd 275
Me him (for it was shown him so from Heaven)
Me him whose harbinger he was, and first
Refus'd on me his baptism to confer,
As much his greater, and was hardly won.
But as I rose out of the laving stream, 280
Heav'n open'd her eternal doors, from whence
The Spi'rit descended on me like a dove,
And last, the sum of all, my Father's voice,
Audibly heard from Heav'n, pronounc'd me his,
Me his beloved Son, in whom alone 285
He was well pleas'd, by which I knew the time
Now full, that I no more should live obscure,
But openly begin, as best becomes
Th' authority which I deriv'd from Heaven.
And now by some strong motion I am led 290
Into this wilderness, to what intent
I learn not yet, perhaps I need not know;

For what concerns my knowledge God reveals.

So spake our Morning star then in his rise,
And looking round on every side beheld 295

A pathless desert, dusk with horrid shades ;
The way he came not having mark'd, return
Was difficult, by human steps untrod ,
And he still on was led, but with such thoughts
Accompanied of things past and to come 300
Lodg'd in his breast, as well might recommend
Such solitude before choicest society.

Full forty days he pass'd, whether on hill
Sometimes, anon in shady vale, each night
Under the covert of some ancient oak, 305

Or cedar, to defend him from the dew,
Or harbour'd in lone cave, is not reveal'd,
Nor tasted human food, nor hunger felt
Till those days ended, hunger'd then at last
Among wild beasts they at his sight grew mild, 310

Nor sleeping him nor waking harm'd, his walk
The fiery serpent fled, and noxious worm,
The lion and fierce tiger glar'd aloof.

But now an aged man in rural weeds,
Following, as seem'd, the quest of some stray ewe, 315
Or wither'd sticks to gather, which might serve
Against a winter's day when winds blow keen,
To warm him wet return'd from field at eve,

He saw approach, who first with curious eye
Perus'd him, then with words thus utter'd spake 320

Sir, what ill chance hath brought thee to this place
So far from path or road of men, who pass

In troop or caravan ? for fingle none
 Durst ever, who return'd, and dropt not here
 His carcass, pin'd with hunger and with drouth. 325
 I ask the rather, and the more admire,
 For that to me thou seem'st the man, whom late
 Our new baptizing Prophet at the ford
 Of Jordan honor'd so, and call'd thee Son
 Of God, I saw and heard, for we sometimes 330
 Who dwell this wild, constrain'd by want, come forth
 To town or village nigh (nighest is far)
 Where ought we hear, and curious are to hear,
 What happens new, fame also finds us out.

To whom the Son of God. Who brought me hither,
 Will bring me hence, no other guide I seek.

By miracle he may, reply'd the swain,
 What other way I see not, for we here
 Live on tough roots and stubs, to thirst inur'd
 More than the camel, and to drink go far, 340
 Men to much misery and hardship born;
 But if thou be the Son of God, command
 That out of these hard stones be made thee bread,
 So shalt thou save thyself and us relieve
 With food, whereof we wretched seldom taste. 345

He ended, and the Son of God reply'd.
 Think'st thou such force in bread ? is it not written
 (For I discern thee other than thou seem'st)
 Man lives not by bread only, but each word
 Proceeding from the mouth of God, who fed 350
 Our fathers here with Manna ? in the mount
 Moses was forty days, nor eat nor drank;

And

Book I. PARADISE REGAIN'D.

And forty days Elijah without food
Wander'd this barren waste, the same I now.
Why dost thou then suggest to me distrust,
Knowing who I am, as I know who thou art?

Whom thus answer'd th' Arch-Fiend now undif-
'Tis true, I am that Spirit unfortunate, [guis'd
Who leagu'd with millions more in rash revolt
Kept not my happy station, but was driven 360
With them from bliss to the bottomless deep,
Yet to that hideous place not so confin'd

By rigor unconniving, but that oft
Leaving my dolorous prison I enjoy
Large liberty to round this globe of earth, 365
Or range in th' air, nor from the Heav'n of Heavens
Hath he excluded my resort sometimes.

I came among the sons of God, when he
Gave up into my hands Uzzean Job
To prove him, and illustrate his high worth; 370
And when to all his Angels he propos'd
To draw the proud king Ahab into fraud
That he might fall in Ramoth, they demurring,

I undertook that office, and the tongues
Of all his flattering prophets glibb'd with lies 375
To his destruction, as I had in charge,

For what he bids I do, though I have lost
Much lustre of my native brightness, lost
To be belov'd of God, I have not lost
To love, at least contemplate and admire 380
What I see excellent in good, or fair,
Or virtuous, I should so have lost all sense.

What

What can be then less in me than desire
 To see thee and approach thee, whom I know
 Declar'd the Son of God, to hear attent 385
 Thy wisdom, and behold thy Godlike deeds ?
 Men generally think me much a foe
 To all mankind why should I ? they to me
 Never did wrong or violence ; by them
 I lost not what I lost, rather by them 390
 I gain'd what I have gain'd, and with them dwell
 Copartner in these regions of the world,
 If not disposer, lend them oft my aid,
 Oft my advice by presages and signs,
 And answers, oracles, portents, and dreams, 395
 Whereby they may direct their future life.
 Envy they say excites me, thus to gain
 Companions of my misery and woe
 At first it may be, but long since with woe
 Nearer acquainted, now I feel by proof, 400
 That fellowship in pain divides not smart,
 Nor lightens ought each man's peculiar load.
 Small consolation then, were man adjoin'd :
 This wounds me most (what can it less ?) that man,
 Man fall'n shall be restor'd, I never more 405
 To whom our Saviour sternly thus reply'd
 Deservedly thou griev'st, compos'd of lies
 From the beginning, and in lies wilt end ;
 Who boast'st release from Hell, and leave to come
 Into the Heav'n of Heav'ns thou com'st indeed, 410
 As a poor miserable captive thrall
 Comes to the place where he before had sat

Among

Book I.	PARADISE REGAIN'D.	157
Among the prime in splendor, now depos'd, Ejected, emptied, gaz'd, unpitied, shunn'd, A spectacle of ruin or of scorn		415
To all the host of Heav'n the happy place Imparts to thee no happiness, no joy, Rather inflames thy torment, representing Lost blifs, to thee no more communicable, So never more in Hell than when in Heaven.		420
But thou art serviceable to Heav'n's King Wilt thou impute to' obedience what thy fear Extorts, or pleasure to do ill excites ? What but thy malice mov'd thee to misdeem Of righteous Job, then cruelly to' afflict him		425
With all inflictions ? but his patience won. The other service was thy chosen task, To be a liar in four hundred mouths , For lying is thy sustenance, thy food. Yet thou pretend'st to truth, all oracles		430
By thee are giv'n, and what confess'd more true Among the nations ? that hath been thy craft, By mixing somewhat true to vent more lies. But what have been thy answers, what but dark, Ambiguous, and with double sense deluding,		435
Which they who ask'd have seldom understood, And not well understood as good not known ? Who ever by consulting at thy shrine Return'd the wiser, or the more instruct To fly or follow what concern'd him most,		440
And run not sooner to his fatal snare ? For God hath justly giv'n the nations up		To

To thy delusions, justly, since they fell
 Idolatrous but when his purpose is
 Among them to declare his providence
 To thee not known, whence hast thou then thy truth, 445
 But from him or his Angels president
 In every province ? who themselves disdaining
 T' approach thy temples, give thee in command
 What to the smallest tittle thou shalt say 450
 To thy adorers, thou with trembling fear,
 Or like a fawning parasite, obey'ft ;
 Then to thyself ascrib'ft the truth foretold.
 But this thy glory shall be soon retrench'd ;
 No more shalt thou by oracings abuse 455
 The Gentiles ; henceforth oracles are ceas'd,
 And thou no more with pomp and sacrifice
 Shalt be inquir'd at Delphos or elsewhere,
 At least in vain, for they shall find thee mute.
 God hath now sent his living oracle 460
 Into the world to teach his final will,
 And sends his Spi'rit of truth henceforth to dwell
 In pious hearts, an inward oracle
 To all truth requisite for men to know,
 So spake our Saviour ; but the subtle Fiend, 465
 Though inly stung with anger and disdain,
 Dissembled, and this answer smooth return'd.
 Sharply thou hast insisted on rebuke,
 And urg'd me hard with doings, which not will
 But misery hath wrested from me : where 470
 Easily canst thou find one miserable,
 And not enforc'd oft-times to part from truth ;

If it may stand him more in stead to lie,
 Say and unsay, feign, flatter, or abjure?
 But thou art plac'd above me, thou art Lord, 475
 From thee I can and must submit indure
 Check or reproof, and glad to 'scape so quit.
 Hard are the ways of truth, and rough to walk,
 Smooth on the tongue discours'd, pleasing to th' ear,
 And tuneable as sylvan pipe or song, 480
 What wonder then if I delight to hear
 Her dictates from thy mouth? most men admire
 Virtue, who follow not her lore permit me
 To hear thee when I come (since no man comes)
 And talk at least, though I despair to' attain. 485
 Thy Father, who is holy, wise, and pure,
 Suffers the hypocrite or atheous priest
 To tread his sacred courts, and minister
 About his altar, handling holy things,
 Praying or vowing, and vouchsaf'd his voice 490
 To Balaam reprobate, a prophet yet
 Inspir'd, disdain not such access to me.

To whom our Saviour with unalter'd brow.
 Thy coming hither, though I know thy scope,
 I bid not or forbid, do as thou find'st 495
 Permission from above; thou canst not more.

He added not; and Satan bowing low
 His gray dissimulation, disappear'd
 Into thin air diffus'd. for now began
 Night with her sullen wings to double-shade 500
 The desert, fowls in their clay nests were couch'd;
 And now wild beasts came forth the woods to roam

PARADISE REGAIN'D.

B O O K II.

MEAN while the new-baptiz'd, who yet remain'd
 At Jordan with the Baptist, and had seen
 Him whom they heard so late expressly call'd
 Jesus Messiah Son of God declar'd,
 And on that high authority had believ'd, 5
 And with him talk'd, and with him lodg'd, I mean
 Andrew and Simon, famous after known,
 With others though in holy writ not nam'd,
 Now missing him their joy so lately found,
 So lately found, and so abruptly gone, 10
 Began to doubt, and doubted many days,
 And as the days increas'd, increas'd their doubt:
 Sometimes they thought he might be only shown,
 And for a time caught up to God, as once
 Moses was in the mount, and missing long, 15
 And the great Thibite, who on fiery wheels
 Rode up to Heav'n, yet once again to come.
 Therefore as those young prophets then with care
 Sought lost Elijah, so in each place these
 Nigh to Bethabara; in Jericho 20
 'The city' of palms, Ænon, and Salem old,
 Machærus, and each town or city wall'd

On this fide the broad lake Genezaret,
 Or in Peræa, but return'd in vain
 Then on the bank of Jordan, by a creek, 25
 Where winds with reeds and ofiers whiſp'ring play,
 Plain fiſhermen, no greater men them call,
 Cloſe in a cottage low together got,
 Their unexpected loſs and complaints out breath'd
 Alas, from what high hope to what relapſe 30
 Unlook'd for are we fall'n ! our eyes beheld
 Meſſiah certainly now come, ſo long
 Expected of our fathers, we have heard
 His words, his wiſdom full of grace and truth;
 Now, now, for ſure, deliverance is at hand, 35
 The kingdom ſhall to Iſrael be reſtor'd,
 Thus we rejoice'd, but ſoon our joy is turn'd
 Into perplexity and new amaze
 For whither is he gone, what accident
 Hath rapt him from us ? will he now retire 40
 After appearance, and again prolong
 Our expectation ? God of Iſrael,
 Send thy Meſſiah forth, the time is come,
 Behold the kings of th' earth how they oppreſs
 Thy choſen, to what highth their pow'r unjuſt 45
 They have exalted, and behind them caſt
 All fear of thee, ariſe and vindicate
 Thy glory, free thy people from their yoke
 But let us wait, thus far he hath perform'd,
 Sent his Anointed, and to us reveal'd him, 50
 By his great Prophet, pointed at and ſhown
 In public, and with him we have convers'd;

Let us be glad of this, and all our fears
 Lay on his providence, he will not fail,
 Nor will withdraw him now, nor will recall, 55
 Mock us with his blest fight, then snatch him hence,
 Soon we shall see our hope, our joy return.

Thus they out of their plaints new hope resume
 To find whom at the first they found unfought.
 But to his mother Mary, when she saw 60
 Others return'd from baptism, not her son,
 Nor left at Jordan, tidings of him none,
 Within her breast though calm, her breast though pure,
 Motherly cares and fears got head, and rais'd
 Some troubled thoughts, which she in sighs thus clad

O what avails me now that honor high
 To have conceiv'd of God, or that salute
 Hail highly favor'd, among women blest !
 While I to sorrows am no less advanc'd,
 And fears as eminent, above the lot 70
 Of other women, by the birth I bore,
 In such a season born when scarce a shed
 Could be obtain'd to shelter him or me
 From the bleak air, a stable was our warmth,
 A manger his, yet soon enforc'd to fly 75
 Thence into Egypt, till the murd'rous king
 Were dead, who sought his life, and missing fill'd
 With infant blood the streets of Bethlehem,
 From Egypt home return'd, in Nazareth
 Hath been our dwelling many years, his life 80
 Private, unactive, calm, contemplative,
 Little suspicious to any king, but now

Full grown to man, acknowledg'd, as I hear,
 By John the Baptist, and in public shown,
 Son own'd from Heaven by his Father's voice; 85
 I look'd for some great change; to honor? no,
 But trouble, as old Simeon plain foretold,
 That to the fall and rising he should be
 Of many in Israel, and to a sign
 Spoken against, that through my very soul 90
 A sword shall pierce; this is my favor'd lot,
 My exaltation to afflictions high;
 Afflicted I may be, it seems, and blest;
 I will not argue that, nor will repine.
 But where delays he now? some great intent 95
 Conceals him - when twelve years he scarce had seen,
 I lost him, but so found, as well I saw
 He could not lose himself, but went about
 His Father's business; what he meant I mus'd,
 Since understand; much more his absence now 100
 'Thus long to some great purpose he obscures.
 But I to wait with patience am inur'd,
 My heart hath been a store-house long of things
 And say'ings laid up, portending strange events.
 Thus Mary pond'ring oft, and oft to mind 105
 Recalling what remarkably had pass'd
 Since first her salutation heard, with thoughts
 Meekly compos'd awaited the fulfilling
 The while her son tracing the desert wild,
 Sole but with holiest meditations fed, 110
 Into himself descended, and at once
 All his great work to come before him set,

How to begin, how to accomplish best
 His end of being on earth, and mission high
 For Satan with fly preface to return 115
 Had left him vacant, and with speed was gone
 Up to the middle region of thick air,
 Where all his potentates in council sat;
 There without sign of boast, or sign of joy,
 Solicitous and blank he thus began. 120

Princes, Heav'n's ancient Sons, ethereal Thrones,
 Demonian Spirits now, from th' element
 Each of his reign allotted, rightlier call'd
 Pow'rs of fire, air, water, and earth beneath,
 So may we hold our place and these mild feats 125
 Without new trouble; such an enemy
 Is risen to invade us, who no less
 Threatens than our expulsion down to Hell;
 I, as I undertook, and with the vote
 Consenting in full frequency was impower'd, 130
 Have found him, view'd him, tasted him, but find
 Far other labor to be undergone
 Than when I dealt with Adam first of Men,
 Though Adam by his wife's allurements fell,
 However to this man inferior far, 135
 If he be man by mother's side at least,
 With more than human gifts from Heav'n adorn'd,
 Perfections absolute, graces divine,
 And amplitude of mind to greatest deeds.
 Therefore I am return'd, lest confidence 140
 Of my success with Eve in Paradise
 Deceive you to persuasion over-sure

Of like succeeding here, I summon all
 Rather to be in readiness, with hand
 Or counsel to assist, lest I, who erst
 Thought none my equal, now be over-match'd 145

So spake th' old Serpent doubting, and from all
 With clamor was assur'd their utmost aid
 At his command, when from amidst them rose
 Belial, the dissoldest Spi'rit that fell, 150
 The sensuallest, and after Asmodai
 The fleshliest Incubus, and thus advis'd.

Set women in his eye, and in his walk,
 Among daughters of men the fairest found;
 Many are in each region passing fair 155
 As the noon sky, more like to Goddesses
 Than mortal creatures, graceful and discreet,
 Expert in amorous arts, enchanting tongues
 Persuasive, virgin majesty with mild
 And sweet allay'd, yet terrible t' approach, 160
 Skill'd to retire, and in retiring draw
 Hearts after them tangled in amorous nets.

Such object hath the pow'r to soft'n and tame
 Severest temper, smooth the rugged'ft brow,
 Enerve, and with voluptuous hope dissolve, 165
 Draw out with credulous desire, and lead
 At will the manliest, resoluteft breast,
 As the magnetic hardest iron draws.

Women, when nothing else, beguil'd the heart
 Of wisest Solomon, and made him build, 170
 And made him bow to the Gods of his wives.

To whom quick answer Satan thus return'd.

Belial,

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 Belial, in much uneven scale thou weigh'st
 All others by thyself, because of old
 Thou thyself doat'st on womankind, admiring 175
 Their shape, their color, and attractive grace,
 None are, thou think'st, but taken with such toys.
 Before the flood thou with thy lusty crew,
 False titled sons of God, roaming the earth
 Cast wanton eyes on the daughters of men, 180
 And coupled with them, and begot a race.
 Have we not seen, or by relation heard,
 In courts and regal chambers how thou lurk'st,
 In wood or grove by mossy fountain side,
 In valley or green meadow, to way-lay 185
 Some beauty rare, Calisto, Clymene,
 Daphne, or Semele, Antiopa,
 Or Amydone, Syrinx, many more
 Too long, then lay'st thy scapes on names ador'd,
 Apollo, Neptune, Jupiter, or Pan, 190
 Satyr, or Faun, or Sylvan? But these haunts
 Delight not all, among the sons of men,
 How many have with a smile made small account
 Of beauty and her lures, easily scorn'd
 All her assaults, on worthier things intent? 195
 Remember that Pellean conqueror,
 A youth, how all the beauties of the east
 He slightly view'd, and slightly overpass'd;
 How he burnam'd of Africa dismiss'd
 In his prime youth the fair Iberian maid. 200
 For Solomon, he liv'd at ease, and full
 Of honor, wealth, high fare, aim'd not beyond
 High

Higher design than to enjoy his state;
 Thence to the bait of women lay expos'd :
 But he whom we attempt is wiser far 205
 Than Solomon, of more exalted mind,
 Made and set wholly on th' accomplishment
 Of greatest things, what woman will you find,
 Though of this age the wonder and the fame,
 On whom his leisure will vouchsafe an eye 210
 Of fond desire ? or should she confident,
 As sitting queen ador'd on beauty's throne,
 Descend with all her winning charms begirt
 T' enamour, as the zone of Venus once
 Wrought that effect on Jove, so fables tell ; 215
 How would one look from his majestic brow
 Seated as on the top of virtue's hill,
 Discount'nance her despis'd, and put to rout
 All her array, her female pride deject,
 Or turn to reverent awe ? for beauty stands 220
 In th' admiration only of weak minds
 Led captive ; cease to' admire, and all her plumes
 Fall flat and shrink into a trivial toy,
 At every sudden slighting quite abash'd :
 Therefore with manlier objects we must try 225
 His constancy, with such as have more show
 Of worth, of honor, glory', and popular praise ;
 Rocks whereon greatest men have ofttest wreck'd ;
 Or that which only seems to satisfy
 Lawful desires of nature, not beyond ; 230
 And now I know he hungers where no food
 Is to be found, in the wide wilderness ;

The rest commit to me, I shall let pass
 No' advantage, and his strength as oft assay
 He ceas'd, and heard their grant in loud acclame;
 Then forthwith to him takes a chosen band
 Of Spirits likest to himself in guile
 To be at hand, and at his beck appear,
 If cause were to unfold some active scene
 Of various persons, each to know his part, 240
 Then to the desert takes with these his flight,
 Where still from shade to shade the Son of God
 After forty days fasting had remain'd,
 Now hungring first, and to himself thus said.

Where will this end? four times ten days I've pass'd
 Wand'ring this woody maze, and human food
 Nor tasted, nor had appetite, that fast
 To virtue I impute not, or count part
 Of what I suffer here; if nature need not,
 Or God support nature without repast 250
 Though needing, what praise is it to endure?
 But now I feel I hunger, which declares
 Nature hath need of what she asks, yet God
 Can satisfy that need some other way,
 Though hunger still remain: so it remain 255
 Without this body's wasting, I content me,
 And from the sting of famine fear no harm,
 Nor mind it, fed with better thoughts that feed
 Me hungring more to do my Father's will
 It was the hour of night, when thus the Son 260
 Commun'd in silent walk, then laid him down
 Under the hospitable covert nigh

Of trees thick interwoven, there he slept,
 And dream'd, as appetite is wont to dream,
 Of meats and drinks, nature's refreshment sweet, 265
 Him thought, he by the brook of Cherith stood,
 And saw the ravens with their horny beaks
 Food to Elijah bringing ev'n and morn, [brought
 Though ravenous, taught t' abstain from what they
 He saw the prophet also how he fled 270
 Into the desert, and how there he slept
 Under a juniper, then how awak'd
 He found his supper on the coals prepar'd,
 And by the Angel was bid rise and eat,
 And eat the second time after repose, 275
 The strength whereof suffic'd him forty days;
 Sometimes that with Elijah he partook,
 Or as a guest with Daniel at his pulse
 Thus wore out night, and now the herald lack
 Left his ground-nest, high tow'ring to descry 280
 The morn's approach, and greet her with his song
 As lightly from his grassy couch up rose
 Our Saviour, and found all was but a dream,
 Fasting he went to sleep, and fasting wak'd.
 Up to a hill anon his steps he rear'd, 285
 From whose high top to ken the prospect round,
 If cottage were in view, sheep-cote, or herd,
 But cottage, herd, or sheep-cote, none he saw,
 Only' in a bottom saw a pleasant grove,
 With chaunt of tuneful birds resounding loud; 290
 Thither bent his way, determin'd there
 To rest at noon, and enter'd soon the shade

High roof, and walks beneath, and alleys brown,
 That open'd in the midst a woody scene,
 Nature's own work it seem'd (nature taught art) 295
 And to a superstitious eye the haunt
 Of Wood-Gods and Wood-Nymphs; he view'd it
 When suddenly a man before him stood, [round,
 Not rustic as before, but seemlier clad,
 As one in city', or court, or palace bred, 300
 And with fair speech these words to him address'd.

With granted leave officious I return,
 But much more wonder that the Son of God
 In this wild solitude so long should bide
 Of all things destitute, and well I know, 305
 Not without hunger Others of some note,
 As story tells, have trod this wilderness,
 The fugitive bond-woman with her son
 Out-cast Nebaioth, yet found here relief
 By a providing Angel, all the race 310
 Of Israel here had famish'd, had not God
 Rain'd from Heav'n Manna; and that Prophet bold
 Native of Thebez wand'ring here was fed
 Twice by a voice inviting him to eat.
 Of thee these forty days none hath regard, 315
 Forty and more deserted here indeed.

To whom thus Jesus What conclud'ft thou hence?
 They all had need, as I thou seeft have none

How hast thou hunger then? Satan reply'd
 Tell me if food were now before thee set, 320
 Would'ft thou not eat? Thereafter as I like
 The giver, answer'd Jesus. Why should that

Cause

Cause thy refusal ? said the subtle Fiend.
 Hast thou not right to all created things ?
 Owe not all creatures by just right to thee 325
 Duty and service, not to stay till bid,
 But tender all their pow'r ? nor mention I
 Meats by the Law unclean, or offer'd first
 To idols, those young Daniel could refuse ;
 Nor proffer'd by an enemy, though who 330
 Would scruple that, with want oppress'd ? Behold
 Nature ashamed, or better to express,
 Troubled that thou should'st hunger, hath purvey'd
 From all the elements her choicest store
 To treat thee as befits, and as her Lord 335
 With honor, only deign to sit and eat

He spake no dream, for as his words had end,
 Our Saviour lifting up his eyes beheld
 In ample space under the broadest shade
 A table richly spread, in regal mode, 340
 With dishes pil'd, and meats of noblest sort
 And savor, beasts of chase, or fowl of game,
 In pastry built, or from the spit, or boil'd,
 Gris-amber-steam'd ; all fish from sea or shore,
 Freshet, or purling brook, of shell or fin, 345
 And exquisite name, for which was drain'd
 Pontus, and Lucrine bay, and Afric coast.
 Alas how simple, to these cates compar'd,
 Was that crude apple that diverted Eve !
 And at a stately side-board by the wine 350
 That fragrant smell diffus'd, in order stood
 Tall stripling youths rich clad, of fairer hue

Than

Than Ganymed or Hylas, distant more
 Under the trees now tripp'd, now solemn flood
 Nymphs of Diana's train, and Naiades 355
 With fruits and flow'rs from Amalthea's horn,
 And ladies of th' Hesperides, that seem'd
 Fairer than feign'd of old, or fabled since
 Of faery damsels met in forest wide
 By knights of Logres, or of Lyones, 360
 Lancelot, or Pelleas, or Pellenore :
 And all the while harmonious airs were heard
 Of chiming strings, or charming pipes, and winds
 Of gentlest gale Arabian odors fann'd
 From their soft wings, and Flora's earliest smells. 365
 Such was the splendor, and the Tempter now
 His invitation earnestly renew'd.

What doubts the Son of God to fit and eat ?
 These are not fruits forbidden ; no interdict
 Defends the touching of these viands pure ; 370
 Their taste no knowledge works at least of evil,
 But life preserves, destroys life's enemy,
 Hunger, with sweet restorative delight.
 All these are Spi'rits of air, and woods, and springs,
 Thy gentle ministers, who come to pay 375
 Thee homage, and acknowledge thee their Lord.
 What doubt'st thou Son of God ? sit down and eat.

To whom thus Jesus temp'rately reply'd.
 Said'st thou not that to all things I had right ?
 And who withholds my pow'r that right to use ? 380
 Shall I receive by gift what of my own,
 When and where likes me best, I can command ?

I can

I can at will, doubt not, as soon as thou,
 Command a table in this wilderness,
 And call swift flights of Angels ministrant
 Array'd in glory on my cup to' attend. 385
 Why shouldst thou then obtrude this diligence,
 In vain, where no acceptance it can find ?
 And with my hunger what hast thou to do ?
 Thy pompous delicacies I contemn, 390
 And count thy specious gifts no gifts, but guiles.
 To whom thus answer'd Satan malecontent.
 That I have also pow'r to give, thou feest,
 If of that pow'r I bring thee voluntary
 What I might have bestow'd on whom I pleas'd, 395
 And rather opportunely in this place
 Chose to impart to thy apparent need,
 Why shouldst thou not accept it ? but I see
 What I can do or offer is suspect,
 Of these things others quickly will dispose, 400
 Whose pains have earn'd the far fet spoil. With that
 Both table and provision vanish quite
 With sound of harpies wings, and talons heard,
 Only th' importune Tempter still remain'd,
 And with these words his temptation pursu'd. 405
 By hunger, that each other creature tames,
 Thou art not to be harm'd, therefore not mov'd ;
 Thy temperance invincible besides,
 For no allurement yields to appetite,
 And all thy heart is set on high designs, 410
 High actions, but wherewith to be achiev'd ?
 Great acts require great means of enterprise,

Thou

Thou art unknown, unfriended, low of birth,
 A carpenter thy father known, thyself
 Bred up in poverty and straits at home, 415
 Lost in a desert here and hunger-bit
 Which way or from what hope dost thou aspire
 To greatness ? whence authority deriv'd ?
 What followers, what retinue canst thou gain,
 Or at thy heels the dizzy multitude, 420
 Longer than thou canst feed them on thy cost ?
 Money brings honor, friends, conquest, and realms .
 What rais'd Antipater the Edomite,
 And his son Herod plac'd on Judah's throne
 (Thy throne), but gold that got him puissant friends ?
 Therefore, if at great things thou would'st arrive,
 Get riches first, get wealth, and treasure heap,
 Not difficult, if thou hearken to me,
 Riches are mine, fortune is in my hand ;
 They whom I favor thrive in wealth amain, 430
 While virtue, valor, wisdom, sit in want.

To whom thus Jesus patiently reply'd.
 Yet wealth without these three is impotent
 To gain dominion, or to keep it gain'd.
 Witness those ancient empires of the earth, 435
 In highth of all their flowing wealth dissolv'd .
 But men endued with these have oft attain'd
 In lowest poverty to highest deeds ;
 Gideon, and Jephtha, and the shepherd lad,
 Whose offspring on the throne of Judah sat 440
 So many ages, and shall yet regain
 That seat, and reign in Israel without end.

Among the Heathen, (for throughout the world
 To me is not unknown what hath been done
 Worthy' of memorial) canst thou not remember 445
 Quintius, Fabricius, Curius, Regulus ?
 For I esteem those names of men so poor
 Who could do mighty things, and could contemn
 Riches though offer'd from the hand of kings
 And what in me seems wanting, but that I 450
 May also in this poverty as soon
 Accomplish what they did, perhaps and more ?
 Extol not riches then, the toil of fools,
 The wise man's cumbrance if not snare, more apt
 To slacken virtue, and abate her edge, 455
 Than prompt her to do ought may merit praise.
 What if with like aversion I reject
 Riches and realms, yet not for that a crown,
 Golden in show, is but a wreath of thorns,
 Brings dangers, troubles, cares, and sleepless nights,
 To him who wears the regal diadem,
 When on his shoulders each man's burden lies,
 For therein stands the office of a king,
 His honor, virtue, merit, and chief praise,
 That for the public all this weight he bears. 465
 Yet he who reigns within himself, and rules
 Passions, desires, and fears, is more a king ;
 Which every wise and virtuous man attains :
 And who attains not, ill aspires to rule
 Cities of men, or headstrong multitudes, 470
 Subject himself to anarchy within,
 Or lawless passions in him which he serves.

But

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But to guide nations in the way of truth
By saving doctrine, and from error lead
To know, and knowing worship God aright, 475
Is yet more kingly; this attracts the soul,
Governs the inner man, the nobler part;
That other o'er the body only reigns,
And oft by force, which to a generous mind
So reigning can be no sincere delight 480
Besides to give a kingdom hath been thought
Greater and nobler done, and to lay down
Far more magnanimous, than to assume.
Riches are needless then, both for themselves,
And for thy reason why they should be sought, 485
To gain a scepter, oftest better mis'd.

THE END OF THE SECOND BOOK.

PARADISE REGAIN'D.

B O O K III.

SO spake the Son of God, and Satan stood
 A while as mute confounded what to say,
 What to reply, confuted and convinc'd
 Of his weak arguing, and fallacious drift;
 At length collecting all his serpent wiles,
 With soothing words renew'd, him thus accosts. 5

I see thou know'st what is of use to know,
 What best to say canst say, to do canst do,
 Thy actions to thy words accord, thy words
 To thy large heart give utterance due, thy heart 10
 Contains of good, wise, just, the perfect shape.
 Should kings and nations from thy mouth consult,
 Thy counsel would be as the oracle
 Urim and Thummim, those oraculous gems
 On Aaron's breast, or tongue of seers old 15
 Infalible or wert thou sought to deeds
 That might require th' array of war, thy skill
 Of conduct would be such, that all the world
 Could not sustain thy prowess, or subsist
 In battel, though against thy few in arms. 20
 These God-like virtues wherefore dost thou hide,
 Affecting private life, or more obscure

In savage wildernes? wherefore deprive
 All earth her wonder at thy acts, thyself
 The fame and glory, glory the reward 25
 That sole excites to high attempts, the flame
 Of most erected spi'rits, most temper'd pure
 Ethereal, who all pleasures else despise,
 All treasures and all gain esteem as dross,
 And dignities and pow'rs all but the highest? 30
 Thy years are ripe, and over-ripe, the son
 Of Macedonian Philip had ere these
 Won Asia, and the throne of Cyrus held
 At his dispose, young Scipio had brought down
 The Carthaginian pride, young Pompey quell'd 35
 The Pontic king, and in triumph had rode.
 Yet years, and to ripe years judgment mature,
 Quench not the thirst of glory, but augment.
 Great Julius, whom now all the world admires,
 The more he grew in years, the more inflam'd 40
 With glory, wept that he had liv'd so long
 Inglorious: but thou yet art not too late.
 To whom our Saviour calmly thus reply'd.
 Thou neither dost persuade me to seek wealth
 For empire's sake, nor empire to affect 45
 For glory's sake, by all thy argument.
 For what is glory but the blaze of fame,
 The peoples praise, if always praise unmix'd?
 And what the people but a herd confus'd,
 A miscellaneous rabble, who extol [praise?
 Things vulgar, and well weigh'd, scarce worth the
 They praise, and they admire they know not what,
 And

And know not whom, but as one leads the other;
 And what delight to be by such extoll'd,
 To live upon their tongues and be their talk, 55
 Of whom to be disprais'd were no small praise?
 His lot who dares be singularly good.
 Th' intelligent among them and the wise
 A few, and glory scarce of few is rais'd.
 This is true glory and renown, when God, 60
 Looking on th' earth, with approbation marks
 The just man, and divulges him through Heaven
 To all his Angels, who with true applause
 Recount his praises thus he did to Job,
 When, to extend his fame through Heav'n and Earth,
 As thou to thy reproach may'st well remember,
 He ask'd thee, Hast thou seen my servant Job?
 Famous he was in Heav'n, on Earth less known;
 Where glory is false glory, attributed
 To things not glorious, men not worthy' of fame. 70
 They err who count it glorious to subdue
 By conquest far and wide, to over-run
 Large countries, and in field great battles win,
 Great cities by assault what do these worthies,
 But rob and spoil, burn, slaughter, and enslave 75
 Peaceable nations, neighb'ring, or remote,
 Made captive, yet deserving freedom more
 Than those their conquerors, who leave behind
 Nothing but ruin wherefoe'er they rove,
 And all the flourishing works of peace destroy, 80
 Then swell with pride, and must be tried Gods,
 Great Benefactors of mankind, Deliverers,

Worshippt with temple, priest, and sacrifice,
 One is the son of Jove, of Mars the other,
 Till conqu'ror Death discover them scarce men, 85
 Rolling in brutish vices, and deform'd,
 Violent or shameful death then due inward.
 But if there be in glory ought of good,
 It may by means far different be attain'd
 Without ambition, war, or violence; 90
 By deeds of peace, by wisdom eminent,
 By patience, temperance. I mention still
 Him whom thy wrongs with faintly patience borne
 Made famous in a land and times obscure;
 Who names not now with honor patient Job? 95
 Poor Socrates (who next more memorable?)
 By what he taught and suffer'd for so doing,
 For truth's sake suffering death unjust, lives now
 Equal in fame to proudest conquerors.
 Yet if for fame and glory ought be done, 100
 Ought suffer'd, if young African for fame
 His wasted country freed from Punic rage,
 The deed becomes unprais'd, the man at least,
 And loses, though but verbal, his reward.
 Shall I seek glory then, as vain men seek, 105
 Oft not deserv'd? I seek not mine, but his
 Who sent me, and thereby witness whence I am
 To whom the Tempter murmur'd thus reply'd.
 Think not so slight of glory; therein least
 Resembling thy great Father. he seeks glory, 110
 And for his glory all things made, all things
 Orders and governs, nor content in Heaven

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By all his Angels glorify'd, requires
Glory from men, from all men good or bad,
Wise or unwise, no difference, no exemption, 115
Above all sacrifice, or hallow'd gift
Glory' he requires, and glory he receives
Promiscuous from all nations, Jew, or Greek,
Or barbarous, nor exception hath declar'd,
From us his foes pronounc'd glory' he exacts. 120

To whom our Saviour fervently reply'd.
And reason, since his word all things produc'd,
Though chiefly not for glory as prime end,
But to show forth his goodness, and impart
His good communicable to every soul 125
Freely, of whom what could he less expect
Than glory' and benediction, that is thanks,
The slightest, easiest, readiest recompense
From them who could return him nothing else,
And not returning that would likeliest render 130
Contempt instead, dishonor, obloquy ?

Hard recompense, unsuitable return
For so much good, so much beneficence.
But why should man seek glory, who' of his own
Hath nothing, and to whom nothing belongs 135
But condemnation, ignominy', and shame ?

Who for so many benefits receiv'd
Turn'd recreant to God, ingrate and false,
And so of all true good himself despoil'd,
Yet, sacrilegious, to himself would take 140
That which to God alone of right belongs;
Yet so much bounty is in God, such grace,

That

That who advance his glory, not their own,
Them he himself to glory will advance

So spake the Son of God; and here again 145
Satan had not to answer, but stood struck
With guilt of his own sin, for he himself
Insatiable of glory had lost all,
Yet of another plea bethought him soon.

Of glory, as thou wilt, said he, so deem, 150
Worth or not worth the seeking, let it pass.
But to a kingdom thou art born, ordain'd
To sit upon thy father David's throne;
By mother's side thy father, though thy right
Be now in pow'rful hands, that will not part 155
Easily from possession won with arms:
Judæa now and all the promis'd land,
Reduc'd a province under Roman yoke,
Obeys Tiberius; nor is always rul'd
With temp'rate sway, oft have they violated 160
The temple, oft the law with foul affronts,
Abominations rather, as did once
Antiochus and think'st thou to regain
Thy right by sitting still or thus retiring?
So did not Maccabeus he indeed 165
Retir'd unto the desert, but with arms;
And o'er a mighty king so oft prevail'd,
That by strong hand his family obtain'd,
Though priests, the crown, and David's throne usurp'd,
With Modin and her suburbs once content. 170
If kingdom move thee not, let move thee zeal
And duty; zeal and duty are not flow;

But

But on occasion's forelock watchful wait.
 They themselves rather are occasion best,
 Zeal of thy father's house, duty to free 175
 Thy country from her Heathen servitude ;
 So shalt thou best fulfil, best verify
 The prophets old, who sung thy endless reign ;
 The happier reign the sooner it begins ;
 Reign then, what canst thou better do the while ? 180

To whom our Saviour answer thus return'd.
 All things are best fulfill'd in their due time,
 And time there is for all things, Truth hath said .
 If of my reign prophetic Writ hath told,
 That it shall never end, so when begun 185
 The Father in his purpose hath decreed,
 He in whose hand all times and seasons roll.
 What if he hath decreed that I shall first
 Be try'd in humble state, and things adverse,
 By tribulations, injuries, insults, 190
 Contempts, and scorns, and snares, and violence,
 Suffering, abstaining, quietly expecting,
 Without distrust or doubt, that he may know
 What I can suffer, how obey ? who best
 Can suffer, best can do ; best reign, who first 195
 Well hath obey'd ; just trial ere I merit
 My exaltation without change or end.
 But what concerns it thee when I begin
 My everlasting kingdom, why art thou
 Solicitous, what moves thy inquisition ? 200
 Know'st thou not that my rising is thy fall,
 And my promotion will be thy destruction ?

To whom the Tempter inly rack'd reply'd.
 Let that come when it comes, all hope is lost
 Of my reception into grace, what worse? 205
 For where no hope is left, is left no fear:
 If there be worse, the expectation more
 Of worse torments me than the feeling can.
 I would be at the worst, worst is my port,
 My harbour, and my ultimate repose, 210
 The end I would attain, my final good.
 My error was my error, and my crime
 My crime, whatever for itself condemn'd,
 And will alike be punish'd, whether thou
 Reign or reign not, though to that gentle brow 215
 Willingly I could fly, and hope thy reign,
 From that placid aspect and meek regard,
 Rather than aggravate my evil state,
 Would stand between me and thy Father's ire
 (Whose ire I dread more than the fire of Hell) 220
 A shelter and a kind of shading cool
 Interposition, as a summer's cloud.
 If I then to the worst that can be haste,
 Why move thy feet so slow to what is best,
 Happiest both to thyself and all the world, 225
 That thou who worthiest art should'st be their king?
 Perhaps thou linger'st in deep thoughts detain'd
 Of th' enterprise so hazardous and high;
 No wonder, for though in thee be united
 What of perfection can in man be found, 230
 Or human nature can receive, consider
 Thy life hath yet been private, most part spent

At home, scarce view'd the Galilean towns,
 And once a year Jerufalem, few days
 Short fojourn, and what thence couldst thou obferve ?
 The world thou haft not feen, much lefs her glory,
 Empires, and monarchs, and their radiant courts,
 Beft fchool of beft experience, quickeft insight
 In all things that to greateft actions lead.

The wifeft, unexperienc'd, will be ever 240
 Timorous and loath, with novice modefty,
 (As he who seeking affes found a kingdom)

Irrefolute, unhardy, unadventrous
 But I will bring thee where thou foon fhalt quit
 Thofe rudiments, and fee before thine eyes - 245
 The monarchies of th' earth, their pomp and ftate,
 Sufficient introduction to inform

Thee, of thyfelf fo apt, in regal arts,
 And regal myfteries, that thou may'ft know
 How beft their oppofition to withftand. 250

With that (fuch pow'r was giv'n him then) he took
 The Son of God up to a mountain high.

It was a mountain at whole verdant feet
 A fpacious plain out-ftretch'd in circuit wide
 Lay pleafant; from his fide two rivers flow'd, 255
 Th' one winding, th' other ftrait, and left between
 Fair champain with lefs rivers intervein'd,
 Then meeting join'd their tribute to the fea.

Fertile of corn the glebe, of oil and wine;
 With herds the paffures throng'd, with flocks the hills;
 Huge cities and high towr'd, that well might feem
 The feats of mightieft monarchs, and fo large

The prospect was, that here and there was room
 For barren desert fountainless and dry.
 To this high mountain top the Tempter brought 265
 Our Saviour, and new train of words began

Well have we speeded, and o'er hill and dale,
 Forest and field and flood, temples and towers,
 Cut shorter many a league, here thou behold'st
 Assyria and her empire's ancient bounds, 270

Araxes and the Caspian lake, thence on
 As far as Indus east, Euphrates west,
 And oft beyond, to south the Persian bay,
 And inaccessible th' Arabian drouth
 Here Nineveh, of length within her wall 275
 Several days journey, built by Ninus old,

Of that first golden monarchy the feat,
 And feat of Salmanassar, whose success
 Israel in long captivity still mourns;
 There Babylon, the wonder of all tongues, 280

As ancient, but rebuilt by him who twice
 Judah and all thy father David's house
 Led captive, and Jerusalem laid waste,
 Till Cyrus set them free; Persepolis
 His city there thou seest, and Baetra there; 285

Ecbatana her structure vast there shows,
 And Hecatompylos her hundred gates;
 There Susa by Choaspes, amber stream,
 The drink of none but kings; of later fame
 Built by Emathian, or by Parthian hands, 290
 The great Seleucia, Nisibis, and there
 Artaxata, Teredon, Ctesiphon,

Turning

Turning with easy eye thou may'st behold.
 All these the Parthian, now some ages past,
 By great Arsaces led, who founded first 295
 That empire, under his dominion holds,
 From the luxurious kings of Antioch won.
 And just in time thou com'st to have a view
 Of his great pow'r, for now the Parthian king
 In Ctesiphon hath gather'd all his host 300
 Against the Scythian, whose incursions wild
 Have wasted Sogdiana, to her aid
 He marches now in haste, see, though from far,
 His thousands, in what martial equipage
 They issue forth, steel bows and shafts their arms, 305
 Of equal dread in flight or in pursuit;
 All horsemen, in which fight they most excel,
 See how in warlike muster they appear,
 In rhombs and wedges, and half-moons, and wings
 He look'd, and saw what numbers numberless 310
 The city gates out-pour'd, light-armed troops
 In coats of mail and military pride,
 In mail their horses clad, yet fleet and strong,
 Prauncing then riders bore, the flow'r and choice
 Of many provinces from bound to bound; 315
 From Arachosia, from Candar east,
 And Margiana to the Hyrcanian cliffs
 Of Caucasus, and dark Iberian dales,
 From Atropatia and the neighb'ring plains
 Of Adiabene, Media, and the south 320
 Of Susiana, to Balsara's haven.

He saw them in their forms of battle rang'd.
 How quick they wheel'd, and fly'ing behind them shot
 Sharp fleet of arrowy show'rs against the face
 Of their pursuers, and overcame by flight; 325
 The field all iron cast a gleaming brown,
 Nor wanted clouds of foot, nor on each horn
 Cumassiers all in steel for standing fight,
 Chariots or elephants indors'd with towers
 Of archers, nor of lab'ring pioneers 330
 A multitude with spades and axes arm'd
 To lay hills plain, fell woods, or valleys fill,
 Or where plain was raise hill, or overlay
 With bridges rivers proud, as with a yoke;
 Mules after these, camels and dromedaries, 335
 And waggons fraught with utensils of war
 Such forces met not, nor so wide a camp,
 When Agrican with all his northern powers
 Besieg'd Albracca, as romances tell,
 The city' of Gallaphrone, from whence to win 340
 The fairest of her sex Angelica
 His daughter, fought by many prowest knights,
 Both Paynim, and the peers of Charleman.
 Such and so numerous was their chivalry;
 At fight whereof the Fiend yet more presum'd, 345
 And to our Saviour thus his words renew'd.

That thou may'st know I seek not to engage
 Thy virtue, and not every way secure
 On no slight grounds thy safety, hear, and mark
 To what end I have brought thee hither and shown 350

All this fair fight thy kingdom though foretold
 By prophet or by Angel, unless thou
 Endeavor, as thy father David did,
 Thou never shalt obtain; prediction still
 In all things, and all men, supposes means, 355
 Without means us'd, what it predicts revokes.
 But say thou wert possess'd of David's throne
 By free consent of all, none opposit,
 Samaritan or Jew, how could'st thou hope
 Long to enjoy it quiet and secure, 360
 Between two such inclosing enemies
 Roman and Parthian; therefore one of these
 Thou must make sure thy own, the Parthian first
 By my advice, as nearer, and of late
 Found able by invasion to annoy 365
 Thy country', and captive lead away her kings
 Antigonus and old Hyrcanus bound,
 Maugre the Roman. it shall be my task
 To render thee the Parthian at dispose;
 Choose which thou wilt, by conquest or by league. 370
 By him thou shalt regain, without him not,
 That which alone can truly reinstall thee
 In David's roval seat, his true successor,
 Deliverance of thy brethren, those ten tribes
 Whose offspring in his territory yet serve, 375
 In Habor, and among the Medes dispers'd;
 Ten sons of Jacob, two of Joseph lost
 Thus long from Israel, serving as of old
 Their fathers in the land of Egypt serv'd,

This offer sets before thee to deliver 380
 These if from servitude thou shalt restore
 To their inheritance, then, nor till then,
 Thou on the throne of David in full glory,
 From Egypt to Euphrates and beyond
 Shalt reign, and Rome or Cæsar not need fear 385
 To whom our Saviour answer'd thus unmov'd.
 Much ostentation vain of fleshly arm,
 And fragil arms, much instrument of war
 Long in preparing, soon to nothing brought,
 Before mine eyes thou' hast set, and in my ear 390
 Vented much policy, and projects deep
 Of enemies, of aids, battels and leagues,
 Plausible to the world, to me worth nought.
 Means I must use, thou say'st, prediction else
 Will unpredict and fail me of the throne. 395
 My time I told thee (and that time for thee
 Were better farthest off) is not yet come.
 When that comes, think not thou to find me slack
 On my part ought endeavoring, or to need
 Thy politic maxims, or that cumbersome 400
 Luggage of war there shown me, argument
 Of human weakness rather than of strength.
 My brethren, as thou call'st them, those ten tribes
 I must deliver, if I mean to reign
 David's true heir, and his full scepter sway 405
 To just extent over all Israel's sons,
 But whence to thee this zeal, where was it then
 For Israel, or for David, or his throne,

When

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When thou stood'st up his tempter to the pride
 Of numb'ring Israel, which cost the lives 410
 Of threescore and ten thousand Isiaelites
 By three days pestilence ? such was thy zeal
 To Israel then, the same that now to me
 As for those captive tribes, themselves were they
 Who wrought their own captivity, fell off 415
 From God to worship calves, the deities
 Of Egypt, Baal next and Ashtaroti,
 And all th' idolatries of Heaven round,
 Besides their other worse than heath'nish crimes ;
 Not in the land of their captivity 420
 Humbled themselves, or penitent besought
 The God of their forefathers, but so dy'd
 Impenitent, and left a race behind
 Like to themselves, distinguishab'e scarce
 From Gentiles, but by circumcision vain, 425
 And God with idols in their worship join'd
 Should I of these the Liberty regard,
 Who fled as to their ancient patrimony,
 Unhumbled, unrepentant, unreform'd,
 Headlong would follow', and to their Gods perhaps
 Of Bethel and of Dan ? no, let them serve 431
 Their enemies, who serve idols with God
 Yet he at length, time to himself best known,
 Remembring Abraham, by some wondrous call
 May bring them back repentant and sincere, 435
 And at their passing cleave th' Assyrian flood,
 While to their native land with joy they haste,

As the Red Sea and Jordan once he cleft,
When to the promis'd land their fathers pass'd;
To his due time and providence I leave them. 440

So spake Israel's true king, and to the Fiend
Made answer meet, that made void all his wiles.
So fares it when with truth falsehood contends.

THE END OF THE THIRD BOOK.

THE
FOURTH BOOK
OF
PARADISE REGAIN'D.

PARADISE REGAIN'D.

BOOK IV.

PErplex'd and troubled at his bad success
 The Tempter stood, nor had what to reply,
 Discover'd in his fraud, thrown from his hope
 So oft, and the persuasive rhetoric
 'That sleek'd his tongue, and won so much on Eve, 5
 So little here, nay lost, but Eve was Eve,
 This far his over-match, who self-deceiv'd
 And last, before hand had no better weigh'd
 The strength he was to cope with, or his own :
 But as a man who had been matchless held 10
 In cunning, over-reach'd where least he thought,
 To save his credit, and for very spite,
 Still will be tempting him who foils him still,
 And never cease, though to his shame the more ;
 Or as a swarm of flies in vintage-time, 15
 About the wine-press where sweet must is pour'd,
 Beat off, returns as oft with humming sound,
 Or surging waves against a solid rock,
 Though all to shivers dash'd, th' assault renew,
 Vain batt'ry, and in froth or bubbles end, 20
 So Satan, whom repulse upon repulse
 Met ever, and to shameful silence brought,

Yet

Yet gives not o'er though desp'rate of success,
 And his vain importunity pursues.
 He brought our Saviour to the western side 25
 Of that high mountain, whence he might behold
 Another plain, long but in breadth not wide,
 Wash'd by the southern sea, and on the north
 To equal length back'd with a ridge of hills,
 That screen'd the fruits of th' earth and seats of men
 From cold Septentrion blasts, thence in the midst 31
 Divided by a river, of whose banks
 On each side an imperial city stood,
 With tow'rs and temples proudly elevate
 On sev'n small hills, with palaces adorn'd, 35
 Porches and theatres, baths, aqueducts,
 Statues and trophies, and triumphal arcs,
 Gardens and groves presented to his eyes,
 Above the highth of mountains interpos'd
 By what strange parallax or optic skill 40
 Of vision multiply'd through air, or glass
 Of telescope, were curious to inquire
 And now the Tempter thus his silence broke.
 The city which thou seest no other deem
 Than great and glorious Rome, queen of the earth 45
 So far renown'd, and with the spoils enrich'd
 Of nations; there the capitol thou seest
 Above the rest lifting his stately head
 On the Tarpeian rock, her citadel
 Impregnable, and there Mount Palatine, 50
 Th' imperial palace, compass huge, and high
 The structure, skill of noblest architects,

With

With gilded battlements, conspicuous far,
 Turrets and terraces, and glitt'ring spires.
 Many a fair edifice besides, more like 55
 Houses of God, (so well I have dispos'd
 My aery microscope) thou may'st behold
 Outside and inside both, pillars and roofs,
 Carv'd work, the hand of fam'd artificers
 In cedar, marble, ivory, or gold 60
 Thence to the gates cast round thine eye, and see
 What conflux issuing forth, or entering in,
 Prætors, proconsuls to their provinces
 Hast'ning, or on return, in robes of state ;
 Lictors and rods, the ensigns of their power, 65
 Legions and cohorts, turms of horse and wings
 Or embassies from regions far remote
 In various habits on the Appian road,
 Or on th' Emilian, some from farthest south,
 Syene', and where the shadow both way falls, 70
 Meroe Nilotic ile, and more to west,
 The realm of Bocchus to the Black-moor sea ,
 From th' Asian kings and Parthian among these,
 From India and the golden Chersonese,
 And utmost Indian ile Taprobané, 75
 Dusk faces with white filken turbants wreath'd ;
 From Gallia, Gades, and the British west,
 Germans and Scythians, and Sarmatians north
 Beyond Danubius to the Tauric pool.
 All nations now to Rome obedience pay, 80
 To Rome's great emperor, whose wide domain
 In ample territory, wealth and power,

Civility of manners, arts and aims,
 And long renown, thou justly may'st prefer
 Before the Parthian, these two thrones except, 85
 The rest are barb'rous, and scarce worth the fight,
 Shar'd among petty kings too far remov'd,
 These having shown thee, I have shown thee all
 The kingdoms of the world, and all their glory.
 This emp'rour hath no son, and now is old, 90
 Old and lascivious, and from Rome retir'd
 To Capriæ an island small but strong
 On the Campanian shore, with purpose there
 His horrid lusts in private to enjoy,
 Committing to a wicked favourite 95
 All public cares, and yet of him suspicious,
 Hated of all, and hating; with what ease,
 Indued with regal virtues as thou art,
 Appearing, and beginning noble deeds,
 Might'st thou expel this monster from his throne 100
 Now made a stye, and in his place ascending
 A victor people free from servile yoke?
 And with my help thou may'st; to me the power
 Is giv'n, and by that right I give it thee.
 Aim therefore at no less than all the world, 105
 Aim at the high'est, without the high'est attain'd
 Will be for thee no sitting, or not long,
 On David's throne, be prophecy'd what will.
 To whom the Son of God unmov'd reply'd.
 Nor doth this grandeur and majestic show 110
 Of luxury, though call'd magnificence,
 More than of arms before, allure mine eye,

Much less my mind; though thou should'st add to tell
 Their sumptuous gluttonies, and gorgeous feasts
 On citron tables or Atlantic stone, 115
 (For I have also heard, perhaps have read)
 Their wines of Setia, Cales, and Falerne,
 Chaos, and Crete, and how they quaff in gold,
 Crystal and myrrhine cups imbois'd with gems
 And studs of pearl, to me should'st tell who thirst 120
 And hunger still then embassies thou show'st
 From nations far and nigh, what honour that,
 But tedious waste of time to sit and hear
 So many hollow compliments and lies,
 Outlandish flatteries? then proceed'st to talk 125
 Of th' emperor, how easily subdued,
 How gloriously, I shall, thou say'st, expel
 A brutish monster what if I withal
 Expel a Devil who first made him such?
 Let his tormenter conscience find him out, 130
 For him I was not sent, nor yet to free
 That people victor once, now vile and base,
 Deservedly made vassal, who once just,
 Frugal, and mild, and temp'rate, conquer'd well,
 But govern all the nations under yoke, 135
 Peeling their provinces, exhausted all
 By lust and rapin, first ambitious grown
 Of triumph, that insulting vanity,
 Then cruel, by their sports to blood inur'd
 Of fighting beasts, and men to beasts expos'd, 140
 Luxurious by their wealth, and greedier still,
 And from the daily scene effeminate.

What

What wise and valiant man would seek to free
 These thus degenerate, by themselves enslav'd,
 Or could of inward slaves make outward free? 145
 Know therefore when my season comes to sit
 On David's throne, it shall be like a tree
 Spreading and overshadowing all the earth,
 Or as a stone that shall to pieces dash
 All monarchies besides throughout the world, 150
 And of my kingdom there shall be no end
 Means there shall be to this, but what the means,
 Is not for thee to know, nor me to tell.

To whom the Tempter impudent reply'd.
 I see all offers made by me how slight 155
 Thou valuest, because offer'd, and reject'st
 Nothing will please the difficult and nice,
 Or nothing more than still to contradict.
 On th' other side know also thou, that I
 On what I offer set as high esteem, 160
 Nor what I part with mean to give for nought,
 All these which in a moment thou behold'st,
 The kingdoms of the world to thee I give,
 For giv'n to me, I give to whom I please,
 No tittle, yet with this reserve, not else, 165
 On this condition, if thou wilt fall down,
 And worship me as thy superior lord,
 Easily done, and hold them all of me;
 For what can less so great a gift deserve?
 Whom thus our Saviour answer'd with disdain 170
 I never lik'd thy talk, thy offers less,
 Now both abhor, since thou hast dar'd to utter

Th' abominable terms, impious condition;
 But I indure the time, till which expir'd,
 Thou hast permission on me. It is written 175
 The first of all commandments, Thou shalt worship
 The Lord thy God, and only him shalt serve;
 And dar'st thou to the Son of God propound
 To worship thee accurs'd, now more accurs'd
 For this attempt bolder than that on Eve, 180
 And more blasphemous ? which expect to rue.
 The kingdoms of the world to thee were given,
 Permitted rather, and by thee usurp'd,
 Other donation none thou canst produce.
 If giv'n, by whom but by the King of kings, 185
 God over all supreme ? if giv'n to thee,
 By thee how fairly is the giver now
 Repaid ? But gratitude in thee is lost
 Long since. Wert thou so void of fear or shame,
 As offer them to me the Son of God, 190
 To me my own, on such abhorred pact,
 That I fall down and worship thee as God ?
 Get thee behind me; plain thou now appear'st
 That evil one, Satan for ever damn'd.

To whom the Fiend with fear abash'd reply'd. 195
 Be not so fore offended, Son of God,
 Though sons of God both Angels are and Men,
 If I to try whether in higher sort
 Than these thou bear'st that title, have propos'd
 What both from Men and Angels I receive, 200
 Tetrarchs of fire, air, flood, and on the earth
 Nations besides from all the quarter'd winds,

God of this world invok'd and world beneath,
 Who then thou art, whose coming is foretold
 To me so fatal, me it most concerns. 205
 The trial hath indamag'd thee no way,
 Rather more honor left and more esteem,
 Me nought advantag'd, musing what I am'd.
 Therefore let pass, as they are transitory,
 The kingdoms of this world; I shall no more 210
 Advise thee, gain them as thou canst, or not.
 And thou thyself seem'st otherwise inclin'd
 Than to a worldly crown, addicted more
 To contemplation and profound dispute,
 As by that early action may be judg'd, 215
 When slipping from thy mother's eye thou went'st
 Alone into the temple, there wast found
 Among the gravest Rabbies disputant
 On points and questions fitting Moses' chair,
 Teaching, not taught; the childhood shows the man,
 As morning shows the day. Be famous then 221
 By wisdom, as thy empire must extend,
 So let extend thy mind o'er all the world
 In knowledge, all things in it comprehend
 All knowledge is not couch'd in Moses' law, 225
 The Pentateuch, or what the Prophets wrote;
 The Gentiles also know, and write, and teach
 'To admiration, led by nature's light,
 And with the Gentiles much thou must converse,
 Ruling them by persuasion as thou mean'st, 230
 Without their learning how wilt thou with them,
 Or they with thee hold conversation meet?

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How wilt thou reason with them, how refute
 Their idolisms, traditions, paradoxes ?
 Error by his own arms is best evinc'd. 235

Look once more ere we leave this specular mount
 Westward, much nearer by southwest, behold
 Where on the Ægean shore a city stands
 Built nobly, pure the air, and light the soil,
 Athens the eye of Greece, mother of arts 240
 And eloquence, native to famous wits
 Or hospitable, in her sweet recess.

City' or suburban, studious walks and shades ;
 See there the olive grove of Academe,
 Plato's retirement, where the Attic bird 245

Trills her thick-warbled notes the summer long ,
 There flow'ry hill Hymettus with the sound
 Of bees industrious murmur oft invites
 To studious musing , there Ilissus rolls
 His whisp'ring stream. within the walls then view 250

The schools of ancient sages, his who bred
 Great Alexander to subdue the world,
 Lyceum there, and painted Stoa next
 There shalt thou hear and learn the secret power
 Of harmony in tones and numbers hit 255

By voice or hand, and various-measur'd verse,
 Æolian charms and Dorian lyric odes,
 And his who gave them breath, but higher sung,
 Blind Melesigenes thence Homer call'd,
 Whose poem Phœbus challeng'd for his own. 260

Thence what the lofty grave tragedians taught
 In Chorus or Iambic, teachers best

Of moral prudence, with delight receiv'd
 In brief sententious precepts, while they treat
 Of fate, and chance, and change in human life; 265
 High actions, and high passions best describing:
 Thence to the famous orators repair,
 Those ancient, whose resistless eloquence
 Wielded at will that fierce democratie,
 Shook th' arsenal and fulmin'd over Greece, 270
 To Macedon and Artaxerxes' throne;
 To sage Philosophy next lend thine ear,
 From Heav'n descended to the low-roof house
 Of Socrates, see there his tenement,
 Whom well inspir'd the oracle pronounc'd 275
 Wisest of men; from whose mouth issued forth
 Melhifluous streams, that water'd all the schools
 Of Academics old and new, with those
 Surnam'd Peripatetics, and the sect
 Epicurean, and the Stoic severe; 280
 These here revolve, or, as thou lik'st, at home,
 Till time mature thee to a kingdom's weight;
 These rules will render thee a king complete
 Within thyself, much more with empire join'd.
 To whom our Saviour sagely thus reply'd 285
 Think not but that I know these things, or think
 I know them not, not therefore am I short
 Of knowing what I ought: he who receives
 Light from above, from the fountain of light,
 No other doctrin needs, though granted true; 290
 But these are false, or little else but dreams,
 Conjectures, fancies, built on nothing firm.

The first and wisest of them all profess'd
 To know this only, that he nothing knew,
 The next to fabling fell and smooth conceits, 295
 A third sort doubted all things, though plain sense,
 Others in virtue plac'd felicity,
 But virtue join'd with riches and long life,
 In corporal pleasure he, and careless ease,
 The Stoic last in philosophic pride, 300
 By him call'd virtue, and his virtuous man,
 Wise, perfect in himself, and all possessing,
 Equals to God, oft shames not to prefer,
 As fearing God nor man, contemning all
 Wealth, pleasure, pain or torment, death and life, 305
 Which when he lists, he leaves, or boasts he can,
 For all his tedious talk is but vain boast,
 Or subtle shifts conviction to evade
 Alas, what can they teach, and not mislead,
 Ignorant of themselves, of God much more, 310
 And how the world began, and how man fell
 Degraded by himself, on grace depending?
 Much of the foul they talk, but all awry,
 And in themselves seek virtue, and to themselves
 All glory arrogate, to God give none, 315
 Rather accuse him under usual names,
 Fortune and Fate, as one regardless quite
 Of mortal things Who therefore seeks in these
 True wisdom, finds her not, or by delusion
 Far worse, her false resemblance only meets, 320
 An empty cloud However many books,
 Wise men have said, are wearisome, who reads

Incessantly, and to his reading brings not
 A spirit and judgment equal or superior,
 (And what he brings, what needs he elsewhere seek?)
 Uncertain and unsettled still remains, 326
 Deep vers'd in books and shallow in himself,
 Crude or intoxicate, collecting toys,
 And trifles for choice matters, worth a sponge,
 As children gathering pebbles on the shore 330
 Or if I would delight my private hours
 With music or with poem, where so soon
 As in our native language can I find
 That solace? All our law and story strow'd
 With hymns, our psalms with artful terms inscrib'd,
 Our Hebrew songs and harps in Babylon, 336
 That pleas'd so well our victors ear, declare
 That rather Greece from us these arts deriv'd,
 Ill imitated, while they loudest sing
 The vices of their Deities, and their own 340
 In fable, hymn, or song, so personating
 Their Gods ridiculous, and themselves past shame
 Remove their swelling epithets thick laid
 As varnish on a harlot's cheek, the rest,
 Thin sown with ought of profit or delight, 345
 Will far be found unworthy to compare
 With Sion's songs, to all true tastes excelling,
 Where God is prais'd aright, and God-like men,
 The Holiest of Holies, and his Saints,
 Such are from God inspir'd, not such from thee, 350
 Unless where moral virtue is express'd
 By light of nature not in all quite lost

Then

Their orators thou then extoll'st, as those
 The top of eloquence, statists indeed,
 And lovers of their country, as may seem; 355
 But herein to our prophets far beneath,
 As men divinely taught, and better teaching
 The solid rules of civil government

In their majestic unaffected stile
 Than all th' oratory of Greece and Rome. 360

In them is plainest taught, and easiest learnt,
 What makes a nation happy', and keeps it so,
 What ruins kingdoms, and lays cities flat;
 These only with our law best form a king

So spake the Son of God; but Satan now 365
 Quite at a loss, for all his darts were spent,
 Thus to our Saviour with stern brow reply'd.

Since neither wealth nor honor, arms nor arts,
 Kingdom nor empire pleases thee, nor ought *
 By me propos'd in life contemplative, 370

Or active, tended on by glory', or fame,
 What dost thou in this world? The wilderness
 For thee is fittest place, I found thee there,
 And thither will return thee; yet remember
 What I foretel thee, soon thou shalt have cause 375
 To wish thou never hadst rejected thus

Nicely or cautiously my offer'd aid,
 Which would have set thee in short time with ease
 On David's throne, or throne of all the world,
 Now at full age, fulness of time, thy season, 380
 When prophecies of thee are best fulfill'd.

Now contrary, if I read ought in Heaven,

Or Heav'n write ought of fate, by what the stars
 Voluminous, or single characters,
 In their conjunction met, give me to spell, 385
 Sorrows, and labors, opposition, hate
 Attends thee, scorns, reproaches, injuries,
 Violence and stripes, and lastly cruel death;
 A kingdom they portend thee, but what kingdom,
 Real or allegoric, I discern not, 390
 Nor when, eternal sure, as without end,
 Without beginning; for no date prefix'd
 Directs me in the starry rubric set

So say'ing he took (for still he knew his power
 Not yet expu'd) and to the wilderness 395
 Brought back the Son of God, and left him there,
 Feigning to disappear Darkneſs now roſe,
 As day-light funk, and brought in louring night
 Her ſhadowy offspring, unſubſtantial both,
 Privation mere of light and abſent day. 400
 Our Saviour meek and with untroubled mind
 After his aery jaunt, though hurried ſore,
 Hungry and cold betook him to his reſt,
 Wherever, under ſome concurrence of ſhades,
 Whoſe branching arms thick intertwin'd might ſhield
 From dews and damps of night his ſhelter'd head, 406
 But ſhelter'd ſlept in vain, for at his head
 The Tempter watch'd, and ſoon with ugly dreams
 Diſturb'd his ſleep, and either tropic now
 'Gan thunder, and both ends of Heav'n, the clouds 410
 From many a horrid rift abortive pour'd
 Fierce ran with lightning mix'd, water with fire

In ruin reconcil'd nor slept the winds
 Within their stony caves, but rush'd abroad
 From the four hinges of the world, and fell 415
 On the vex'd wilderness, whose tallest pines,
 Though rooted deep as high, and sturdiest oaks
 Bow'd their stiff necks, loaden with stormy blasts,
 Or torn up sheer ill wast thou shrouded then,
 O patient Son of God, yet only stood'st 420
 Unshaken; nor yet stay'd the terror there;
 Infernal ghosts, and hellish furies, round
 Environ'd thee, some howl'd, some yell'd, some shriek'd,
 Some bent at thee their fiery darts, while thou
 Satst unappall'd in calm and sinless peace. 425
 Thus pass'd the night so foul, till morning fair
 Came forth with pilgrim steps in amice gray,
 Who with her radiant finger still'd the roar
 Of thunder, chas'd the clouds, and laid the winds,
 And grisly spectres, which the Fiend had rais'd 430
 To tempt the Son of God with terrors dire.
 And now the sun with more effectual beams
 Had cheer'd the face of earth, and dry'd the wet
 From drooping plant, or dropp'g tree; the birds,
 Who all things now behold more fresh and green, 435
 After a night of storm so ruinous,
 Clear'd up their choicest notes in bush and spray
 To gratulate the sweet return of morn;
 Nor yet amidst this joy and brightest morn
 Was absent, after all his mischief done, 440
 The prince of darkness, glad would also seem
 Of this fair change, and to our Saviour came,

Yet with no new device, they all were spent,
 Rather by this his last affront resolv'd,
 Desp'rate of better course, to vent his rage, 445
 And mad despite to be so oft repell'd.

Him walking on a sunny hill he found,
 Back'd on the north and west by a thick wood;
 Out of the wood he starts in wonted shape,
 And in a careless mood thus to him said. 450

Fair morning yet betides thee, Son of God,
 After a dismal night, I heard the wrack
 As earth and sky would mingle, but myself
 Was distant, and these flaws, though mortals fear them
 As dang'rous to the pillar'd frame of Heaven, 455
 Or to the earth's dark basis underneath,
 Are to the main as inconsiderable,
 And harmless, if not wholesome, as a sneeze
 To man's less universe, and soon are gone,
 Yet as being oft times noxious where they light 460
 On man, beast, plant, wasteful and turbulent,
 Like turbulencies in th' affairs of men,
 Over whose heads they roar, and seem to point,
 They oft fore-signify and threaten ill.
 This tempest at this desert most was bent 465
 Of men at thee, for only thou here dwell'st.
 Did I not tell thee, if thou didst reject
 The perfect season offer'd with my aid
 To win thy destin'd seat, but wilt prolong
 All to the push of fate, pursue thy way 470
 Of gaining David's throne no man knows when,
 or both the when and how is no where told,

Thou

Thou shalt be what thou art ordain'd, no doubt,
 For angels have proclaim'd it, but concealing
 The time and means · each act is rightest done, 475
 Not when it must, but when it may be best.

If thou observe not this, be sure to find,
 What I foretold thee, many a hard assay
 Of dangers, and adversities, and pains,
 Ere thou of Isiael's scepter get fast hold; 480
 Whereof this ominous night that clos'd thee round,
 So many terrors, voices, prodigies,
 May warn thee, as a sure fore-going sign.

So talk'd he while the Son of God went on
 And stay'd not, but in brief him answer'd thus. 485

Me worse than wet thou find'st not; other harm
 Those terrors, which thou speak'st of, did me none;
 I never fear'd they could, though noising loud
 And threatening nigh, what they can do as signs
 Betokening, or ill boding, I condemn 490
 As false portents, not sent from God, but thee;
 Who, knowing I shall reign past thy preventing,
 Obtrud'st thy offer'd aid, that I accepting
 At least might seem to hold all pow'r of thee,
 Ambitious Spi'rit, and wouldst be thought my God,
 And storm'st refus'd, thinking to terrify 496
 Me to thy will, desist, thou art discern'd
 And toil'st in vain, nor me in vain molest.

To whom the Friend now sworn with rage reply'd.
 Then hear, O Son of David, Virgin-born; 500
 For Son of God to me is yet in doubt
 Of the Messiah I have heard foretold

By

By all the Prophets, of thy birth at length
 Announc'd by Gabriel with the first I knew,
 And of th' angelic song in Bethlehem field, 505
 On thy birth-night, that sung thee Saviour born.
 From that time seldom have I ceas'd to eye
 Thy infancy, thy childhood, and thy youth,
 Thy manhood last, though yet in private bred;
 Till at the ford of Joidan, whither all 510
 Flock to the Baptist, I among the rest,
 Though not to be baptiz'd, by voice from Heaven
 Heard thee pronounc'd the Son of God belov'd.
 Thenceforth I thought thee worth my nearer view
 And narrower scrutiny, that I might learn 515
 In what degree of meaning thou art call'd
 The Son of God, which bears no single sense;
 The Son of God I also am, or was,
 And if I was, I am; relation stands,
 All men are Sons of God; yet thee I thought 520
 In some respect far higher so declar'd.
 Therefore I watch'd thy footsteps from that hour,
 And follow'd thee still on to this waste wild,
 Where by all best conjectures I collect
 Thou art to be my fatal enemy. 525
 Good reason then, if I before-hand seek
 To understand my adversary, who
 And what he is; his wisdom, pow'r, intent;
 By parl, or composition, truce, or league,
 To win him, or win from him what I can. 530
 And opportunity I here have had
 To try thee, sift thee, and confess have found thee

Proof against all temptation, as a rock
 Of adamant, and as a center, firm,
 To th' utmost of mere man both wise and good, 535
 Not more, for honors, riches, kingdoms, glory,
 Have been before contemn'd, and may again.
 Therefore to know what more thou art than man,
 Worth naming Son of God by voice from Heaven,
 Another method I must now begin 540

So say'ing he caught him up, and without wing
 Of hippogrif bore through the air sublime
 Over the wilderness and o'er the plain,
 Till underneath them fair Jerusalem,
 The holy city, lifted high her towers, 545
 And higher yet the glorious temple rear'd
 Her pile, far off appearing like a mount
 Of alabaster, topt with golden spires.
 There on the highest pinnacle he set
 The Son of God, and added thus in scorn. 550

There stand, if thou wilt stand; to stand upright,
 Will ask thee skill; I to thy Father's house
 Have brought thee, and highest plac'd, highest is best,
 Now show thy progeny, if not to stand,
 Cast thyself down; safely, if Son of God: 555
 For it is written, He will give command
 Concerning thee to his Angels, in their hands
 They shall up lift thee, lest at any time
 Thou chance to dash thy foot against a stone

To whom thus Jesus, Also it is written, 560
 Tempt not the Lord thy God: he said, and stood
 But Satan smitten with amazement fell.

As

As when earth's son Antæus (to compare
Small things with greatest) in Irafia strove
With Jove's Alcides, and oft foil'd still rose, 565
Receiving from his mother earth new strength,
Fresh from his fall, and fiercer grapple join'd,
Throttled at length in th' air, expir'd, and fell;
So after many a foil the Tempter proud,
Renewing fresh assaults, amidst his pride 570
Fell whence he stood to see his victor fall.
And as that Theban monster that propos'd
Her riddle', and him who solv'd it not, devour'd,
That once found out and solv'd, for grief and spite
Cast herself headlong from th' Ismenian steep; 575
So struck with dread and anguish fell the Fiend,
And to his crew, that sat consulting, brought
Joyless triumphals of his hop'd success,
Ruin, and desperation, and dismay,
Who durst so proudly tempt the Son of God. 580
So Satan fell; and strait a fiery globe
Of Angels on full sail of wing flew nigh,
Who on their plummy vans receiv'd him soft
From his uneasy station, and upbore
As on a floating couch through the blithe air, 585
Then in a flow'ry valley set him down
On a green bank, and set before him spread
A table of celestial food, divine,
Ambrosial fruits, fetch'd from the tree of life,
And from the fount of life ambrosial drink, 590
That soon refresh'd him wearied, and repar'd
What hunger, if ought hunger had impair'd,

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Or thirst; and as he fed, angelic quires
Sung heav'nly anthems of his victory
Over temptation, and the Tempter proud. 595

True image of the Father, whether thron'd
In the bosom of bliss, and light of light
Conceiving, or remote from Heaven, insirin'd
In fleshly tabernacle, and human form,
Wand'ring the wilderness, whatever place, 600

Habit, or state, or motion, still expressing
The Son of God, with God-like force indued
Against th' attempter of thy Father's throne,
And thief of Paradise, him long of old
Thou didst debel, and down from Heaven cast 605

With all his army, now thou hast aveng'd
Supplanted Adam, and by vanquishing
Temptation, hast regain'd lost Paradise;
And frustrated the conquest fraudulent:
He never more henceforth will dare set foot 610

In Paradise to tempt, his snares are broke:
For though that feat of earthly bliss be sail'd,
A fairer Paradise is founded now
For Adam and his chosen sons, whom thou
A Saviour art come down to re-install 615

Where they shall dwell secure, when time shall be,
Of Tempter and temptation without fear.
But thou, infernal Serpent, shalt not long
Rule in the clouds; like an autumnal star
Or lightning thou shalt fall from Heav'n, trod down
Under his feet for proof, ere this thou feel'st 620

Thy wound, yet not thy last and deadliest wound,

By

By this repulse receiv'd, and hold'ft in Hell
 No triumph, in all her gates Abaddon rues
 Thy bold attempt; hereafter learn with awe 625
 To dread the Son of God: he all unarm'd
 Shall chace thee with the terror of his voice
 From thy demoniac holds, poffeffion foul,
 Thee and thy legions; yelling they fhall fly,
 And beg to hide them in a herd of fwine, 635
 Left he command them down into the deep
 Bound, and to torment fent before their time.
 Hail, Son of the moft high, heir of both worlds,
 Queller of Satan, on thy glorious work
 Now enter, and begin to fave mankind. 635

Thus they the Son of God our Saviour meek
 Sung victor, and from heavenly feaft refresh'd
 Brought on his way with joy; he unobserv'd
 Home to his mother's houfe private return'd.



P L A N S
OF
PARADISE LOST,
IN THE
FORM OF A TRAGEDY.
FROM
MILTON'S MANUSCRIPT.

From MILTON'S Manuscript.

The Persons.

Michael
 Heavenly Love
 Chorus of Angels
 Lucifer
 Adam } with the Serpent
 Eve }
 Conscience
 Death
 Labor
 Sicknefs }
 Difcontent } Mutes
 Ignorance }
 with others }
 Faith
 Hope
 Charity.

The Persons.

Mofes
 Divine Juftice, Mercy, Wiſ-
 dom, Heavenly Love
 Heſperus the Evening Star
 Chorus of Angels
 Lucifer
 Adam
 Eve
 Conscience
 Labor
 Sicknefs }
 Difcontent } Mutes
 Ignorance }
 Fear }
 Death }
 Faith }
 Hope }
 Charity.

Other Tragedies.

ADAM in BANISHMENT.

The FLOOD.

ABRAM in EGYPT.

P A R A D I S E L O S T.

The Persons

Moses *παραλογίζει*, recounting how he assum'd his true body, that it corrupts not, because of his [abode] with God in the mount, declares the like of Enoch and Eliah, besides the purity of the place, that certain pure winds, dews, and clouds, preserve it from corruption, whence exhorts to the sight of God, tells they cannot see Adam in the state of innocence by reason of their sin

Justice	} debating what should become of Man,
Mercy	
Wisdom	
if he fall.	

Chorus of Angels sing a hymn of the creation.

A C T II

Heavenly Love.

Evening Star

Chorus sing the marriage song, and describe Paradise.

A C T III

Lucifer contriving Adam's ruin

Chorus fear for Adam, and relates Lucifer's rebellion and fall.

A C T IV.

Adam	} fallen.
Eve	

Conscience cites them to God's examination.

Chorus bewails, and tells the good Adam hath lost.

A C T V.

ACT V.

Adam and Eve driven out of Paradise

Presented by an Angel with

Labor, Grief, Hatred, Envy, War,	} Mutes,
Famine, Pestilence, Sicknefs, Discon-	
tent, Ignorance, Fear, Death enter'd	
into the world,	

to whom he gives their names likewise Winter, Heat,
Tempest, &c

Faith	} comfort him and instruct him.
Hope	
Charity	

Chorus briefly concludes.

The Deluge. Sodom.

Dinah. Vide Euseb. Præparat. Evang. L. 9. C. 22.

The Persons

Dinah	Hamor.
Debora, Rebecca's nurse,	Sichem.
Jacob,	Counsellors 2.
Simeon.	Nuncius.
Levi.	Chorus.

Thamar Cuophorusa, where Juda is found to have
been the author of that crime, which he condemn'd in
Thamar Thamar excused in what she attempted.

The Golden Calf, or the Massacre in Horeb.

The Quails, Num 11

The Murmurers, Num. 14

Corah, Dathan, &c. Num 16, 17.

Moabitides, Num 25

Achan, Josue 7 and 8.

Josuah in Gibeon, Josh 10.

Gideon Idoloclastes, Jud. 6, 7.

Gideon pursuing, Jud. 8.

Abimelech the Usurper, Jud. 9.

Samson pursophorus, or Hybiistes, or Samson marrying or in Ramath Lechi, Jud. 15.

Dagonalia, Jud 16.

Comazontes, or the Benjaminites, or the Rioters, Jud 19, 20, 21

Theristria, a pastoral out of Ruth.

Eliadæ, Hophni and Phinehas, Sam. 1, 2, 3, 4, beginning with the first overthrow of Israel by the Philistins, interlac'd with Samuel's vision concerning Eli's family

Jonathan rescued, 1 Sam 14.

Doeg flandering, 1 Sam. 22.

The sheep-shearers in Carmel, a pastoral, 1 Sam. 25.

Saul in Gilboa, 1 Sam. 28, 31

David revolted, 1 Sam. from the 27 c. to the 31.

David adulterous, 2 Sam. c. 11, 12

Tamar, 2 Sam 13.

Achitophel, 2 Sam 15, 16, 17, 18.

Adamah, 1 Reg. 2.

Solomon Gynæocratumenus, or Idolomargus, aut Thyfiazusæ Reg 1. 11.

Rehoboam, 1 Reg 12. where is disputed of a politic religion.

Abias Therfæus, 1 Reg. 14 The queen, after much dispute, as the last refuge sent to the prophet Ahias of Shilo, receives the message The Epitafis in that she hearing the child shall die as she comes home, refuses to return, thinking thereby to elude the oracle. The former part is spent in bringing the sick prince forth as it were desirous to shift his chamber and couch as dying men use, his father telling him what sacrifice he had sent for his health to Bethel and Dan, his fearlessness of death, and putting his father in mind to set [send] to Ahiah. The Chorus of the elders of Israel, bemoaning his virtues bereft them, and at another time wondering why Jeroboam being bad himself should so grieve for his son that was good, &c.

Imbres, or the Showers, 1 Reg. 18, 19.

Naboth *συνοφάρτεμνος*, 1 Reg. 21.

Ahab, 1 Reg. 22. beginning at the synod of false prophets, ending with relation of Ahab's death, his body brought, Zedekiah slain by Ahab's friends for his seducing (See Lavater, 2 Chron. 18.)

Ehas in the mount, 2 Reg. 1. Ὀρεβάτης, or better, Elias Polemistes.

Elisæus Hudrocoos, 2 Reg. 3. Hudrophantes, Aquator.

Elisæus Adorodocétas.

Elisæus Minutes, five in Dothaimis, 2 Reg. 6.

Samaria Liberata, 2 Reg. 7.

Ahabæi Cunoboræmeni, 2 Reg. 9. The scene Jerusalem. beginning from the watchman's discovery of Jehu till he go out. in the mean while, message of

things passing brought to Jezebel, &c. Lastly, the 70 heads of Ahab's sons brought in, and message brought of Ahaziah's brethren slain on the way, c. 10.

Jehu Belicola, 2 Reg. 10.

Athaliah, 2 Reg. 11.

Amaziah Doryalotus, 2 Reg. 14. 2 Chron. 25.

Hezechias *παλισηκόμενος*, 2 Reg. 18, 19. Hefechia besieged. The wicked hypocrisy of Shebna, spoken of in the 11, or thereabout of Isaiah, and the commendation of Eliakim will afford *ἀφορμὰς λόγου*, together with a faction, that sought help from Egypt.

Josiah Αἰαζόμενος, 2 Reg. 23.

Zedechiah *νεοτερίζων*, 2 Reg. but the story is larger in Jeremiah

Solyman Halosis, which may begin from a message brought to the city, of the judgment upon Zedechiah and his children in Ribla, and so seconded with the burning and destruction of city and temple by Nebuzaradan; lamented by Jeremiah.

Afa or Æthiopes, 2 Chron. 14. with the deposing his Mother, and burning her idol.

The three Children, Dan. 3.

British Tragic

- 1 The cloister king Constans set up by Vortiger.
- 2 Vortiger poison'd by Roena.
- 3 Vortiger immur'd

The three following were added afterwards in the margin

Venutius husband to Cartusmandua.

Vortiger

Vortiger marrying Roena. See Speed. Reprov'd by
Vordin archbishop of London. Speed

The massacre of the Britons by Hengist in their cup
at Salisbury plain Malmesbury.

4 Sigher of the East Saxons revolted from the faith,
and reclam'd by Jarumang.

5 Ethelbert of the East Angles slain by Offa the
Mercian. See Holmfsh. L. 6. c. 5. Speed in the Life
of Offa and Ethelbert.

6 Sebert slain by Penda after he had left his king-
dom. See Holmfshed, p. 116

7. Wulfer slaying his two sons, for being Christians.

8 Osbert of Northumberland slain for ravishing the
wife of Bernbocard, and the Danes brought in. See
Stow Holmfsh L. 6 c. 12. and especially Speed,
L. 8. c. 2

9 Edmund last king of the East Angles martyr'd
by Hinguar the Dane. See Speed, L. 8. c. 2.

10. Sigebert tyrant of the West-Saxons slain by a
Swineherd.

11. Edmund brother of Athelstan slain by a thief at
his own table Malmes.

12. Edwin, son to Edward the younger, for lust de-
priv'd of his kingdom, or rather by faction of Monks,
whom he hated, together with the impostor Dunstan

13. Edward son of Edgar murder'd by his step-
mother. To which may be inserted the tragedy furr'd
up betwixt the Monks and Priests about marriage.

14. Ethelred, son of Edgar, a slothful king, the
ruin of his land by the Danes.

15. Cerulin, king of West-Saxons, for tyranny depose'd, and banish'd, and dying

16 The slaughter of the Monks of Bangor by Eadride stur'd up, as is said, by Ethelbert, and he by Austm the Monk, because the Britons would not receive the rites of the Roman Church See Bede, Gefrey Monmouth, and Holinshed, p. 104, which must begin with the convocation of British Clergy by Austm to determine superfluous points, which by them was refused.

17 Edwin by vision promis'd the kingdom of Northumberland on promise of his conversion, and therein establish'd by Rodoald king of East-Angles.

18 Oswin king of Deira slain by Oswie, his friend, king of Bernaua, through insigation of flatterers See Holinshed, p 115.

19 Sigibert of the East-Angles keeping company with a person excommunicated, slain by the same man in his house, according as the bishop Cedda had foretold

20 Egfride king of the Northumbers slain in battel against the Picts, having before wasted Ireland, and made war for no reason on men that ever lov'd the English forewarn'd also by Cuthbert not to fight with the Picts

21 Kinewulf, King of West Saxons, slain by Kinheard in the house of one of his concubines.

22 Gunthildis, the Danish lady, with her husband Palingus, and her son, slain by appointment of the traitor Edrick in king Ethelred's days Holinshed,

L. 7 c. 5 together with the massacre of the Danes at Oxford Speed

23 Brightick of West-Saxons poison'd by his wife Ethelburge Offa's daughter, who dies miserably also in beggary after adultery in a nunnery. Speed in Bithrick.

24. Alfred in disguise of a minstrel discovers the Danes negligence, sets on with a mighty slaughter; about the same time the Devonshire men rout Hubba and slay him.

A Heroical poem may be founded somewhere in Alfred's reign, especially at his issuing out of Edelingsey on the Danes, whose actions are well like those of Ulysses.

25 Athelstan exposing his brother Edwin to the sea, and repenting

26 Edgar slaying Ethelwold for false play in wooing, wherein may be set out his pride, lust, which he thought to close by favoring Monks and building Monasteries; also the disposition of woman in Elfrida towards her husband.

27 Swane besieging London, and Ethelred repuls'd by the Londoners.

28 Harold slain in battel by William the Norman. The first scene may begin with the ghost of Alfred, the second son of Ethelred, slain in cruel manner by Godwin Harold's father, his mother and brother dissuading him.

29 Edmond Ironside defeating the Danes at Brentford, with his combat with Canute.

30. Edmond Ironside murder'd by Edrick the traitor, and reveng'd by Canute.

31 Gunilda, daughter to king Canute and Emma, Wife to Henry the third Emperor, accus'd of witchetty, is defended by her English page in combat against a giant-like adversary; who by him at two blows is slain, &c. Speed in the Life of Canute.

32. Hardiknute dying in his cups, an example to
110t.

33 Edward Confessor's divorcing and imprisoning his noble wife Editha, Godwin's daughter; wherein is showed his over-affection to strangers the cause of Godwin's insurrection, wherein Godwin's forbearance of battel 'prais'd, and the English moderation on both sides magnified. His slackness to redress the corrupt Clergy, and superstitious pretence of chastity.

ABRAM from MOREA, or ISAAC redeem'd.

The Oeconomy may be thus. The fifth or sixth day after Abraham's departure, Eleazer Abram's steward, first alone, and then with the Chorus, discourse of Abraham's strange voyage, their mistress' sorrow and perplexity accompanied with frightful dreams; and tell the manner of his rising by night, taking his servants and his son with him. Next may come forth Sarah herself, after the Chorus, or Ismael, or Agar; next some shepherd or company of merchants passing through the mount in the time that Abram was in the midwork, relate to Sarah what they saw. Hence lamentation, fears, wonders; the matter in the mean
while

while divulg'd. Aner or Eschcol, or Mamre Abram's confederates come to the house of Abram to be more certain, or to bring news, in the mean while discoursing as the world would, of such an action divers ways, bewailing the fate of so noble a man fallen from his reputation, either through divine justice, or superstition, or coveting to do some notable act through zeal. At length a servant sent from Abram relates the truth; and last he himself comes with a great train of Melchizedec, whose shepherds being secret eye-witnesses of all passages had related to their master, and he conducted his friend Abraham home with joy.

BAPTISTES.

The Scene, the Court.

Beginning from the morning of Herod's birth-day.

Herod by some Counsellor persuaded * on his birth-day to release John Baptist, purposes it, causes him to be sent for to the court from prison. The Queen hears of it, takes occasion to pass where he is, on purpose, that under pretence of reconciling to him, or seeking to draw a kind retraction from him of his censure on the marriage, to which end she sends a courtier before to sound whether he might be persuaded to mitigate his

Or else the Queen may plot under pretence of begging for his liberty, to seek to draw him into a snare by his freedom of speech.

sentence,

sentence, which not finding, she herself craftily assays, and on his constancy founds an accusation to Herod of a contumacious affront on such a day before many peers, prepares the king to some passion, and at last by her daughter's dancing effects it. There may prologize the Spirit of Philip, Herod's brother. It may also be thought, that Herod had well bedew'd himself with wine, which made him grant the easier to his wife's daughter. Some of his disciples also, as to congratulate his liberty, may be brought in, with whom after certain command of his death many compassioning words of his disciples, bewailing his youth cut off in his glorious course, he telling them his work is done, and wishing them to follow Christ his master.

S O D O M.

The title, Cupid's funeral pile. Sodom burning,

The Scene before Lot's gate.

The Chorus consists of Lot's shepherds come to the city about some affairs await in the evening their master's return from his evening walk toward the city-gates. He brings with him two young men or youths of noble form. After likely discourses prepares for their entertainment. By then supper is ended, the gallantry of the town pass by in procession with music and song to the temple of Venus Urania or Peor, and understanding of two noble strangers arriv'd, they send two of their choicest youth with the priest to invite them to their city solemnities, it being an honour that
they

their city had decreed to all fair personages, as being sacred to their Goddesses. The Angels being askt by the priest whence they are, say they are of Salem, the priest inveighs against the strict reign of Melchizedec. Lot, that knows their drift, answers thwainly at last, of which notice given to the whole assembly, they hasten thither, tax him of presumption, singularity, breach of city-customs; in fine, after violence, the Chorus of shepherds prepare resistance in their master's defense, calling the rest of the servitude, but being forc'd to give back, the Angels open the door, rescue Lot, discover themselves, warn him to gather his friends and sons in law out of the city. He goes and returns, as having met with some incredulous. Some other friend or son in law out of the way, when Lot came to his house, overtakes him to know his business. Here is disputed of incredulity of divine judgments, and such like matter: at last is described the parting from the city, the Chorus depart with their master; the Angels do the deed with all dreadful execution; the King and Nobles of the city may come forth, and serve to set out the terror; a Chorus of Angels concluding, and the Angels relating the event of Lot's journey and of his wife. The first Chorus beginning, may relate the course of the city each evening every one with mistress or Ganymed, gutturing along the streets, or solacing on the banks of Jordan, or down the stream. At the priest's inviting the Angels to the solemnity, the Angels pitying their beauty may dispute of love, and how it differs from lust, seeking to win them

them In the last scenc, to the King and Nobles, when the fierce thunders begin aloft, the Angel appears all gut with flames, which he saith are the flames of true love, and tells the King, who falls down with terror, his just suffering, as also Athane's, i. e. Gener, Lot's son in law, for despising the continual admonitions of Lot then calling to the thunders, lightnings, and fires, he bids them hear the call and command of God to come and destroy a godless nation he brings them down with some short warning to other nations to take heed

Christ born.

Herod massacring, or Rachel weeping, Matt. 2.

Christ bound.

Christ crucified.

Christ risen

Lazarus Joan 11.

ADAM UNPARADIS'D.

The Angel Gabriel either descending or entring, showing since this globe was created, his frequency as much on earth, as in Heaven. describes Paradise, Next the Chorus shewing the reason of his coming to keep his watch in Paradise after Lucifer's rebellion, by command from God, and withal expressing his desire to see and know more concerning this excellent new creature, Man. The Angel Gabriel, as by his name signifying a prince of power, tracing Paradise with a
more

How wilt thou reason with them, how refute
 Their idolisms, traditions, paradoxes ?
 Error by his own arms is best evinc'd.
 Look once more ere we leave this specular mount
 Westward, much nearer by southwest, behold
 Where on the Ægean shore a city stands
 Built nobly, pure the air, and light the soil,
 Athens the eye of Greece, mother of arts
 And eloquence, native to famous wits
 Or hospitable, in her sweet recess.
 City' or suburban, studious walks and shades ;
 See there the olive grove of Academe,
 Plato's retirement, where the Attic bird
 Trills her thick-warbled notes the summer long ;
 There flow'ry hill Hymettus with the sound
 Of bees industrious murmur oft invites
 To studious musing ; there Ilissus rolls
 His whisp'ring stream : within the walls then view
 The schools of ancient sages ; his who bred
 Great Alexander to subdue the world,
 Lyceum there, and painted Stoa next :
 There shalt thou hear and learn the secret power
 Of harmony in tones and numbers hit
 By voice or hand, and various-measur'd verse,
 Æolian charms and Dorian lyric odes,
 And his who gave them breath, but higher sung,
 Blind Melesigenes thence Homer call'd,
 Whose poem Phœbus challeng'd for his own.
 Thence what the lofty grave tragedians taught
 In Chorus or Iambic, teachers best

to his penalty The Chorus briefly concludes. Compare this with the former draught.

Scotch stories, or rather British of the North parts.

ATHRICO slain by Natholochus, whose daughter he had raviſht, and this Natholochus uſurping thereon the kingdom, ſeeks to ſlay the kindred of Athrico, who ſcape him and conſpire againſt him. He ſends to a witch to know the event. The witch tells the meſſenger, that he is the man ſhall ſlay Natholochus he deteſts it, but in his journey home changes his mind, and performs it Scotch Chron. Engliſh, p. 68 69

DUFFEE and DONWALD, a ſtrange ſtory of witchcraft, and murder diſcover'd and reveng'd. Scotch Story, 149, &c.

HAIK, the Plowman, who with his two ſons that were at plough running to the battel that was between the Scots and Danes in the next field, ſtaid the flight of his countrymen, renew'd the battel, and cauſ'd the victory, &c. Scotch ſtory, p. 155.

KENNETH, who having privily poiſon'd Malcolm Duffee, that his own ſon might ſucceed, is ſlain by Fenella. Scotch Hiſt p 157, 158, &c.

MACBETH, beginning at the arrival of Malcolm at Mackduffe The matter of Duncan may be expreſs'd by the appearing of his gholt.

MOABITIDES OR PHINEAS.

The Epitafis whereof may lie in the contention, firſt between the father of Zimri and Eleazer, whether he
[ought]

[ought] to have slain his son without law. Next, the ambassadors of the Moabites expostulating about Cosbi a stranger and a noble woman slain by Phineas. It may be argued about reformation and punishment illegal, and, as it were by tumult, after all arguments driven home, then the word of the Lord may be brought, acquitting and approving Phineas.

CHRISTUS PATIENS.

The scene in the garden beginning from the coming thither till Judas betrays, and the officers lead him away The rest by message and Chorus. His agony may receive noble expressions.

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